

THE BAPTIST.

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, OCTOBER 23, 1902.

VOL. IV, NO. 50.

The annual meeting of the Convention Board for making appropriations for the ensuing year will be held Tuesday, November 11th, in the mission rooms of Jackson Baptist church at 3 p. m. Communications intended for the Board should be sent to Secretary A. V. Rowe, Winona.

H. F. SPROLES, Pres.
Z. T. LEAVELL, Rec. Sec.

A man who, with open eyes and a clear understanding, permits wrong to be done without protest and resistance up to the measure of his power, has responsibility for the sum total of that wrong. Nobody has a right to be peaceable when there is sin around, and when it is surrounding him. If there is wrong doing he cannot say to himself, "There are four partners and I shall only have one-fourth of this responsibility." You have the whole of it! God does not make dividends in those things.—Henry Ward Beecher.

The pastor's usefulness is very great in the development of the children. If they are under his influence they are safe; if they are not they are in great danger of ruin and of bringing sorrow to their parents. Cooperation between the parents and pastor is absolutely necessary to the pastor's greatest efficiency. Parents should use every opportunity to magnify his virtues and his office until the children learn to love him; it will then be easy to induce them to love his Lord. Teach them to respect him and practice his precepts.

This association is composed of churches mostly in Smith county. Its recent session was held with the St. Elia Church about twelve miles northwest of Taylorsville on the Laurel branch of the Gulf & Ship Island railroad. It belongs to the General Association, which covers several counties in Southeast Mississippi. In company with Dr. A. V. Rowe and Rev. W. B. Sansing, one of the editors of The Mississippi Baptist, published at Newton, we left Jackson on the morning of the 18th inst. to attend this body for the first time. We found the brethren of this body to be earnest workers in the vineyard of the Lord. They are evidently going forward in their work.

Rev. Z. K. Gilmore was elected moderator, and J. M. Bryant, clerk. The associational sermon was preached by Rev. J. W. Rooker before we reached the ground. There was preaching on the Lord's day by

Rev. M. Walters at the stand, and Rev. A. V. Rowe in the house at 11:00 A.M., and at 2:00 P.M. by Rev. Mayfield in the house and T. J. Bailey at the stand. The discussions were good and the spirit fine. Rev. H. F. Husbands is pastor at St. Elia.

Upon the whole the meeting was a good one, and the outlook is full of promise for great things in the future.

In company with Dr. Rowe, Rev. T. J. Miley and wife, we had first-class entertainment in the model country home of Bro. Frank Russell at Bezer.

We met Rev. W. B. Sansing for the first time and was much pleased with him.

This charge was made against a pastor recently, and its seriousness, coupled with its source, makes it worthy of mention. It is a great misfortune for a pastor to not know how to mix with

his people, and a crime to know how and not do it. But what is "good mixing?" It is not loafing around and partaking of street gossip, for the true minister must be busy with mightier things. There is a remedy if your pastor "is not a good mixer," and here it is: You visit him in his home, invite him to your home, have him eat with you; tell him you are praying for him, and ask him to pray for you; ask him to allow you to render him some service; when his sermon helps you tell him so, tell others so, and above all let others do all the complaining. We venture to assert that the brother who made the above charge had never done any one thing we suggest.

One of them died only a short time ago; the other is with us yet. Bro. William Bell, who was called a few months since from the walks of men, was treasurer of the old Central Association at his death. At the recent session when one must be elected to succeed our honored brother Bell, instinctively, as it seemed, all minds were centered on our dear Brother W. T. Ratliff, who has held so many places of honor and responsibility, and who has served his brethren with such great distinction and success, as the one who would worthily wear the mantle of our honored brother Bell. So, unanimously, Bro. Ratliff was elected. Bro. Ratliff has been President of the Board of Trustees nearly thirty years, and notwithstanding the difficulties which have been encountered at different times, he has bravely stood and wisely directed the affairs of our noble institution of learning. After all the opposition that nearly thirty years of service would necessarily bring to an incumbent, we are persuaded that there is no man among us

Two Worthy Men.

who could at this hour fill the position of President of the Board of Trustees of Mississippi College as satisfactorily as Bro. Ratliff.

It is safe to say that there has never been a time when this brother would not neglect his own matters to serve Mississippi College. He is emphatically one of the most faithful friends that the college has ever had.

We heard of a church member saying recently "Our pastor will not dare say anything against dancing, card playing, or the liquor traffic." If that condition does

exist in any organization recognized in any community as a church the devil could well afford to put his interests in that community into the hands of a stock company, with those church officers for directors and the pastor for president, demanding annual reports of work done. What could be more abominable in God's sight than an organization claiming to have been purchased by the blood of Jesus Christ, calling itself a church and then defying its pastor to say anything against "card playing, dancing and the liquor traffic." Surely there is no need to marvel, for "Satan himself is transformed into an angel of light." In the last great day that church will not so much as have the honor to be spewed out of the Lord's mouth—it will never get in.

Our worthy contemporary, THE ARGUS, runs a little wild in its statement that Mississippi College has a present enrollment of 360 students. We wish it had that

number, but as a matter of fact, it has only 270. We will take THE ARGUS' figures as a suggestion and prophecy of what we shall have within five years, and work to that end. But before we shall have that number, one big thing must come to pass. We must have enlarged equipments in several ways. But first of all, we must have more buildings and larger buildings. And of course, this would mean modernized buildings. The ease with which we built the President's new home, and then added \$45,000 to the endowment fund, giving us a present endowment of \$100,000, has convinced our people pretty generally that the 100,000 white Baptists in the State can do anything that ought to be done. But whatever one may think about our ability, there is no dodging the fact that the great growth and development of Baptists in Mississippi make it necessary to provide more room and better equipments for the Baptist boys of our great and rapidly developing State. We can, we must, we will meet the responsibilities which God in his grace and providence has laid upon us.

A Suggestion.

THE BAPTIST.

\$2.00 Per Annum in Advance.

PUBLISHED EVERY THURSDAY

MISSISSIPPI BAPTIST PUBLISHING COMPANY,

Jackson, Mississippi.

T. J. BAILEY, EDITOR AND MANAGER.

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Obituary notices, whether set or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscript to be printed must be written on one side of the paper only, and in ink.

No communication will be printed unless it is accompanied by the name of the author.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

A Word to Subscribers.

Owing to short crops last year quite a number of our subscribers did not pay in advance for this year's subscription to THE BAPTIST. We have, under great strain, supplied the paper to such in all good faith and cheerfulness. Now, as the money season is approaching, we feel sure that those who are behind on subscription will not forget our needs. Please do not delay, but remit at your earliest opportunity. Early attention will save us the expense of sending out statements. Do not wait for an agent to come. He might not come.

"The Baptist Church," A Discovery!

The whence of Baptists is a very interesting study. One can spend hour after hour in tracing their footsteps through the ages and never tire. Just now we are greatly amused to see what a good Methodist brother, thinks of our great past. The Rev. G. S. Harmon, pastor of the Methodist church at Monro, after pouring over an article in THE BAPTIST, for some four or five months, writes a two and a half column article in the Christian Advocate about it under the title "Baptist Pedigree Punctured," in which he sets out the discovery that "The Baptist Church" came into existence in 132 A. D. And the funny thing about it is he aims to have gotten his data from these columns.

Four or five months ago, in commenting on the claims of Bishop Thompson, in his "bombastic address" before the Diocesan Council of Mississippi, to the effect that the Episcopal Church dated back to the apostles, we made the statement that "Baptist churches had been in the world 800 years before the Episcopal Church had been conceived"—but we did not say for how much longer! And that is how Bro. Harmon was caught. He gets the date of the forming of the Episcopal church, 1532, from which he subtracts 800, and straightway announces to the world that the year 732 is the year, according to this paper, that "The Baptist Church" was born!

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Oct. 28,

After he shouts over this discovery (of "The Baptist Church," mark you!) awhile, he goes into the histories and shows the dates of the origin of Baptists in different countries and different parts of the same country, and then breaks forth on this wise: "The Baptist Church is the most ubiquitous-born church I ever heard of!" Just think about it! A man sent out to preach the gospel, to an intelligent people, and writing to the papers about "The Baptist Church!" Such ignorance is too dense to be excusable in a preacher of the gospel, in the 20th century anyhow. We have never seen anybody who had ever seen anybody else who knew anything about this thing called "The Baptist Church" before we heard from our good Bro. Harmon. We spoke of Baptist churches, and said that they had been in existence 800 years—but we did not say how much longer—when the Episcopal Church came upon the scene, and not one word about "The Baptist Church" did we utter.

But, supposing that the good brother has reference to Baptist churches when he speaks of "the most ubiquitous-born church I ever heard of," being "born all over the world with different parentage every time," we would like to ask: Would he expect to find that the first Baptist preacher in Palestine was the first Baptist preacher in England, and that the first Baptist preacher in England was also the first Baptist preacher in America? Surely not. It is very clear that this good brother does not know everything, as well as some of the rest of mankind; so, if he will get his Bible we will show him a thing or two which, evidently, he has never seen. When the beloved disciple writes that "There was a man sent from God whose name was John," he describes the same man that Matthew tells us of as having the wilderness of Judea for an auditorium, the people of Jerusalem, Judea and all the regions round about for an audience, "Repent ye for the kingdom of heaven is at hand" for his theme and the river Jordan for a baptistry, into whose waters he buried in baptism not only the multitudes who confessed their sins, but our Savior as well. If he will look upon that scene, that makes the angels sing and all heaven rejoice, as the Holy Ghost, in the form of a dove lights upon our Lord as He rises from the liquid grave, he will get a good view of the first beginnings of the Baptist people in the world, which he will not very soon forget.

This paper claims that the Baptist churches of today (not "The Baptist Church," for there is no such thing) are identical in faith and practice with the churches of New Testament times; that John the Baptist was the first man in the world commanded of God to baptize, that is, immerse, as a religious act; that Christ was so baptized; and, while He did not Himself administer the ordinance he commanded and sent out men to do it, even throughout the whole world to the end of time; that this is why Baptists are in the world today—they are "sent from God;"

that, if they did not originate in New Testament times their origin is unknown until this day; that, while they have been great in history, having for the gospel's sake been fed to the wild beasts in Rome, burned at the stake in England, rotted in dungeons in London, whipped on Boston commons, persecuted everywhere but persecuting nowhere, being first in missions, first in contending for the separation of church and State, first in their contention for soul liberty, first in translating the Bible into heathen tongues, and among the first in scholarship and education, yet their existence today does not depend upon the ability of the historian to uncover their footprints all the way back to Palestine; that our right to exist does not depend upon our history, as glorious as every page of it may be, but upon the authority of God. You might destroy every page of history and we would still be heard in the land asserting our kinship to John and all the New Testament saints; for as they believed and practiced, so do we believe and practice the things revealed of the Lord, without addition, subtraction, substitution or any such thing. If every Baptist in the world should be swept off the face of the earth today and the Bible left in the hands of the people there would be Baptists here tomorrow. An open Bible in the hands of inquiring souls, by the grace of God, is all that is needed to make of the whole world Baptists, let us come from where you please.

Notes and Comments.

One church letter to an association read this way: "The pastor and people are in perfect harmony. The pastor is willing to do all the work and the church is willing that he should." Good pastor, but sorry people that.

The weather is so fine now that everybody ought to get out to church four times a week anyhow—Sunday-school, service Sunday morning and night, and the prayer-meeting. The winter will soon come, when some one will be prevented from so doing. Start out this week on this new line.

The Argus and Recorder worked themselves up into a frame of mind as to which one of them is "the best" paper published in the South. Let your readers settle it beloved. You are both making commendable progress in the paper business. If any man aspires to greatness, let him become a servant, you know, that is the Lord's way for us.

And now our Methodist friends are talking of the need of having an order of men to correspond to the "order of deaconesses," recently established. We wish them success in establishing all the "orders" they need. They are a great people, and in due time we hope to see them all come around to the point where they will adopt the baptism of the Bible for regular use in their "churches."

1902.

One preacher has become unsatisfactory to his flock, "because he had gotten too lazy to sweep out the house, clean the lamps and ring the bell." What a pity!

"Sin, the Blackest Thing in the World" is the striking subject of a very strong sermon by Dr. W. L. Pickard of Lynchburg, Va., printed in the Alabama Baptist last week. It is a fine subject for all of our pulpits. It cannot be painted too black—one picture that you cannot overdraw.

Dr. Myron W. Haynes of the Belden Avenue Baptist church, Chicago, has a Bible class of 250 men. They began with five in the class; and are not going to hold up until they get 500. He says the church that holds on to the young men is the church that will hold her own in the future.

"Some Prerequisites to success in Church Work" by Rev. J. B. Lawrence, late of Mississippi, but now of Tennessee, is the title of a little pamphlet, the matter of which was delivered in the form of an address before the Big Hatchie Association, Tennessee. Send 5 cents to the author, Brownsville, Tenn., and he will send you 2 copies.

Gen. Fred Grant, now in the Philippines, has a son at West Point military academy. He wrote to one of the professors, and a friend of other days as to how his son was getting. The reply was "Dear Fred, you needn't worry. The boy stands higher in everything than you ever stood in anything," which seemed to be quite satisfactory to the father, as he has not been heard from since. May it ever be thus with all our boys!

The churches of Central Association report 360 baptisms this year against 156 last year. It will be pleasing to all the workers to note that there is corresponding increase of baptisms this year in all the churches, as is shown by the reports to the associations. After all, this is the best of our best progress. Churches usually get from the Lord, what they ask for. If it is money, they get it; if it is the salvation of souls they get that. Then let us not fail to ask for both money and salvation of souls.

Two churches that the veteran Thomas Lansdale served so long and so faithfully have united to care for his temporal wants during the remainder of his life. This is the most beautiful devotion to an old worn out pastor that we have ever known. Of course, these churches will pay an active pastor to serve them, while they are supplying the needs of their beloved, aged ex-pastor. The salt of the earth is still to be found in the land. This is a suggestion to other churches which we hope they will act upon, and thus render the closing days of other worthy, worn-out pastors bright and happy.

The Atlanta Constitution of Sunday last gave a page to the setting forth of the Tabernacle Church of this city, its organi-

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zation, principles and work. The reporter who wrote it speaks of having been with Dr. Broughton for about "half a day," and those who know about how such reports are written, will naturally conclude that he voiced what Dr. Broughton wished to say to the public. In this report are some things that sound strange to Baptist ears, and mark a wide departure from the principles and practices of Baptist ministers and churches. Among these are such expressions as: "He places love of humanity and fraternal friendship above dogma and denomination;" "He is a Baptist looking upon baptism as essential and immersion as preferable;" "One would rarely ever know what denomination the Tabernacle was, from anything that is said at the Tabernacle. It is a significant fact that the Tabernacle has baptized between five hundred and six hundred people, and received nearly that many by letter, and yet no one would ever hear the word 'Baptist' at any of its services. Men of all denominations occupy the Tabernacle platform. The question is never asked when they are planning any kind of a meeting at the Tabernacle, what church does he belong to? The question is always what is his fitness to deal with the Scriptures?"—Christian Index.

It is not necessary to say that this is the church that voted in favor of "alien-immersion" 225 to 1. There is no deviation from a straight line that may not lead forever astray.

Deer Creek Association.

This body met with the Bethel Church seven miles north of Heathman on Thursday, October 7th. W. M. Burr, of Greenwood, was elected moderator, and E. T. Moberly clerk. The associational sermon was preached by L. F. Gregory, of Itta Bena. The sermon was well delivered and was both thoughtful and inspiring.

At night Dr. H. F. Sproles favored the body with a sermon of much power and sweetness, "A voice from the opened Heaven." The large audience was made to feel the present breathings of the Holy Spirit. It was good to be there! How sublime the old Gospel story in the hands of the master builder! Dr. Burr presided with grace and dignity and E. T. Moberly seemed to be quite at home in the recorder's chair. The spirit of the association was of a very high order from start to finish. The Delta saints, though small in number, are not wanting in the higher essence of quality. The following brethren were present as visitors: A. V. Rowe, secretary of missions; L. P. Leavell, Sunday School field-man; C. H. Mize, of Sunflower Association; M. R. Cooper, of Virginia, and O. M. Lucas, of THE BAPTIST. All these brethren were favored with an opportunity of presenting the claims of their special work. The usual reports were read and freely discussed.

The Delta, with its vast needs and possibilities, lies very near the hearts of the brethren and they spare neither toil nor sacrifice to carry forward the work. The closing exercises were of a memorial char-

acter. Quite a number of names of those who had fallen asleep were presented and the memory of their devoted services remained as a sweet fragrance. When the name of Stacey Lork was mentioned a sense of deep solemnity seemed to sweep over the audience, so long had he been the master spirit of the assembly. His fervent piety, untiring zeal and devotion to the Delta cause, had seemed to make him a necessity, so that it was hard to realize that his familiar presence would no more greet them in their annual gathering. Dr. Burr told in touching words of his noble life and service, while Dr. Sproles and others spoke of abiding memories that still linger to strengthen and encourage the patient toilers that remain.

The next meeting will be held with the Eola Church, near Inverness, beginning on Thursday before the second Sabbath in October, 1903.

THE BAPTIST has many warm friends here and it will go into the homes of a number of new found friends.

O. M. LUCAS.

Big Level.

On Saturday before the third Sunday in September the pastor began a meeting with the Big Level Church. On Monday Rev. J. R. Johnston came to do the preaching. Fine congregations. Our church house is located on a hill surrounded by tall pines. So our good Bro. Johnston was at his best. He preached four days. Oh, how I wish that more people could have heard the great sermons he preached. Our church was greatly helped. At the close I baptized three.

Then on the fourth Sunday in September the pastor began a meeting with his home church, Wiggins. Rev. S. G. Cooper came Monday to do the preaching. He remained with us ten days. I never heard a better series of sermons. It is a great blessing to any church to have Bro. Cooper spend a week preaching his strong sermons. The results of the meeting: Nine for baptism, 12 by letter. We have received more than 50 members into the fellowship of this church this year. Now strong enough to support a pastor for one-half time without assistance from the State Mission Board. We hope to do much for missions next year. Pray for us. Come to see us again, Bro. Cooper.

W. B. HOLCOMB, Pastor.

A Great Meeting.

DEAR BAPTIST—On the fourth Sunday in September I began my meeting, which lasted eleven days. On Sunday night Bro. Bryan Simmons, of Carpenter, joined me and did all the preaching, except one sermon by the pastor. Bro. Simmons, I consider as one of our most promising young men. He soon won the confidence of the people and did much good in the Master's name. We received in all during the meeting 42—of this number 38 were for baptism, 3 by letter and one restored, and we feel sure there will be more to follow soon. Pray for us. May the Lord bless THE BAPTIST.

J. A. LEE.

Wesson, Miss.

COLLEGE COLUMN.

BY W. T. LOWREY.

The great success of the endowment movement is being crowned with three important sequences:

1. The largest patronage in the history of the College.
2. The best behavior among the students that I have ever seen.
3. Unusually good work on the part of the students.

The enrollment has now reached 270 and still they come. In comparing our enrollment with that of other schools it is fair to remember that we have no law department and no mechanical or agricultural departments and no girls. While we have some young preachers, yet they are not theological students but regular literary students like the other boys. So, all the friends of the institution have reason to rejoice. It would take an unreasonable man to expect a more encouraging situation than we now have.

"Ought we to take collections for the College this year?" That question came up the other day in an association. I answer:

The splendid endowment success of last year was achieved by the gifts of about 3,000 people. There are 100,000 white Baptists in Mississippi surely while these 3,000 are paying their notes from year to year for the next four years, the other 97,000 will not wish to be excused! Many told me that they did not wish to give notes, nor to promise definite amounts, but that they would give from year to year as they were able.

"But does the College need their gifts?" I answer:

1. We must not think of stopping our endowment at \$100,000. The Baptist Colleges in Florida, Georgia, North Carolina, Virginia, Kentucky, Missouri, and Texas, have endowments ranging from \$200,000.00 to \$400,000.00. We must not stop until we have made our college equal to any in the South. So, while we 3,000 that have agreed to run the endowment to \$100,000.00 are paying up our notes and pledges, surely some of the 97,000 who did not give will wish to help each year and swell the amount to still larger proportions.

2. Again, we very much need some new buildings and some repairs on our old ones.
3. And then, there are some debts on which the college has been paying interest for years. We have been paying them off slowly.

Yes, by all means send in your gifts. We do not ask you to help bear running expenses, but contributions for any of the above objects will be very useful. Don't ask those who have given their notes or pledges to do anything more than pay them, but surely we do not want the 97,000 to be idle while the 3,000 are paying up the notes which they have so nobly given. Thanks to several friends who have recently sent contributions.

Thanks to some who have sent money for Ministerial Education. The note at the bank has been paid, but the coal bill of over \$100.00 is still due and the October accounts will have to be settled in 10 days and some repairs on one of the cottages will have to be made before winter sets in.

The people will be glad to know that the Clinton Sunday School is unusually fine. Dr. Provine is our Superintendent and he is a good one.

I suppose that many of the people already know that we have one of the finest preachers and pastors in the State. His sermons of late on the life and character of Elijah have been especially impressive and helpful.

Last Friday morning we had a rare treat. At our chapel service were Dr. B. D. Gray, President of Georgetown College, Ky., and his good father-in-law, the ever faithful President of our board of trustees. Dr. Gray made us an admirable speech. He is a great man, and Mississippi College is proud of him. He had come down to "perform the ceremony" for two of the best beloved young people who ever attended school at Clinton—Mr. J. C. Ballard, formerly of Tupelo, and Miss Belle Ratliff, of Raymond. God bless such unions; they are mutually worthy of each other. What a fortunate man is Capt. Ratliff as to his son-in-laws—B. D. Gray and J. C. Ballard. But, how immensely fortunate are Gray and Ballard!

From the Marriage to the Grave. We have lost one of our noblest and truest trustees. Frank Souter, the noble, the true, the faithful, has been called to his great reward. The world would be richer if there were more such men; the world is poorer that he is gone. The college will miss his gifts and his counsels; the city of Pontotoc and the State of Mississippi have lost a Christian citizen worthy of the name.

Hopefully,

W. T. LOWREY

Clinton, Oct. 21, 1902.

Program B. Y. P. U. Convention, Oxford, Nov. 12th-14th.

WEDNESDAY MORNING.

- 9:00. Devotional exercises—Rev. H. P. Hurt, Kosciusko.
- 9:30. Address of welcome—Duke M. Kimbrough, Oxford.
- 9:45. Response—John L. Johnson, Jr., Clinton.
- 10:00. Appointment of committees.
- 10:15. Christian education in the home—Dr. W. T. Lowrey, Clinton.
- 10:45. Christian education in the State—Hon. E. F. Noel, Lexington.
- 11:15. The Christian teacher and the public school—Supt. H. L. Whitfield, Jackson.
- 11:45. Christian companionship a means of education—Rev. W. F. Yarborough, Jackson.
- 12:15. Miscellaneous.

WEDNESDAY AFTERNOON.

- 2:30. Devotional exercises—Rev. E. R. Osborne, Okolona.
- 3:00. Report of Executive Committee.
- 3:30. The Bible Reader's Course—L. P. Leavell, Oxford.
- 4:00. Conquest Missionary Course—Rev. H. C. Rosamond, Winona.
- 4:30. Sacred Literature Course—Prof. A. J. Aven, Clinton.

WEDNESDAY EVENING.

- 7:30. Convention Sermon—Rev. W. J. Williams, Hazlehurst.
- 8:30. Address—Dr. B. W. Spilman, Nashville, Tenn.

THURSDAY MORNING.

- 9:00. Devotional exercises—Rev. E. T. Mobberly, Indianola.
- 9:30. Pastor and the B. Y. P. U.—Rev. P. I. Lipsey, Clinton.
- 10:00—Missionary education of young people—Rev. S. M. Ellis, Clinton.
- 10:30. The Junior Union—Rev. R. L. Bunyard, Como.
- 11:00. 2nd. Timothy, 2:15—Dr. A. V. Rowe, Winona.
- 11:30. The education of the Twelve—Dr. R. A. Venable, Meridian.

THURSDAY AFTERNOON.

- 2:30. Devotional exercises—Rev. C. T. Kincanon, Lexington.
- 3:00. The consecration of education—Rev. Austin Crouch, Corinth.
- 3:30. Address—Rev. J. Walter Calley, Chicago.
- 4:30. Baptists and education—Rev. W. M. Burr, Greenwood.

THURSDAY EVENING.

- 7:30. Practical value of the Christian College—President B. G. Lowrey, Blue Mountain.
- 8:00. The consecration of physical activities—Pres. J. C. Hardy, Starkville.
- 8:30. Literature in education—Rev. W. P. Price, Jackson.
- 9:00. Educational qualifications of a Leader—Dr. C. H. Brough, Clinton.

FRIDAY MORNING.

- 9:00. Devotional exercises—Rev. D. B. Allen, Brooksville.
- 9:30. Report of Committees.
- 10:00. The educated Christian citizen—Rev. J. A. Lee, Wesson.
- 10:30. Christianity influencing education—W. R. Chapman, Indianola.
- 11:00. The Christian young women in society—A. H. Ellett, Blue Mountain.
- 11:30. Education for Christ's sake—Rev. W. E. Ellis, Senatobia.
- 12:00. Consecration Service—Rev. W. J. Robinson, Grenada.

B. Y. P. U. Convention Notes.

Key Word, Education.

Place, Oxford, the Athens of Mississippi.

Time, Nov. 12th-14th.

Object, Preparation for Service.

Dr. J. Walter Calley, the newly elected General Secretary of the B. Y. P. U. of A.,

will address the Convention.

Dr. B. W. Spilman, Sunday School Field Secretary of the Southern Baptist Convention, will gladden us with his presence during the Convention.

The Convention will adjourn Friday, Nov. 14th, at noon. All visitors will be welcomed at the University of Mississippi, and shown through buildings, grounds, etc., by specially appointed guides.

A. FLAKE.

Some Preachers I Know.

NO. 5.

THE PROFESSIONAL PREACHER.

Dick Gardner aint a man that's goin' to moralizin', nor rumipatin' either as for that, but it does pear to him that thar iz too much ov a tendency in our land tew put the ministry on the same footin' with other professions. We air beginnin' to think ov the ministry as a profession a man can take up or leave alone just as he pleases. Dick saw these words in a leadin' magazine the other day: "It the present tendency continues it will materially weaken the ministry, for the most talented young men will not enter a profession when the prospects are that they will be sidetracked just at the time they ought to be reaping the fruits of their labors." The idee of such a thing. Dick Gardner kalkerlates that thar aint nobody set erside 'ceptin' those who sit down and let every thing go off and leave 'em. We have heard it said that preachers were side-tracked because they were old. Some lazy old coger who had dropped out through the weight of his own ignorance started that report. Thar aint no truth in it. No preacher is side-tracked, but some dry up on the stalk and blow away. It's the lazy good-for-nothin' ones who sit down tew rest that get left. Dick Gardner aint got no time for a sluggard, and if he had his way he would fire them all out quicker than spirits ov turpentine and a lited match. But they hav' tew be endured, for you can no more get rid ov them, than you can catch a ray ov light with a knot hole.

The trouble with the professional preacher is this, he is a man-made preacher. He depends on the skools tew make him a preacher. But it is little preachin' most ov 'em can do. They stand in the same relation to the ministry that a tadpole doz to a frog; there will have tew be a good big drop off before they are preachers. Now Dick Gardner aint opposed tew education, but he kalkerlates that there aint no skool this side the pearly gates that can make preachers. And he has noticed that the professional preacher with all his learnin' aint wise. He has somethin' often mistaken for wisdom, he has cunnin'. Cunnin' stands in the same relation tew wisdom that vaccination doz tew small pox: it keeps you from gettin' it.

There is one thing very noticeable about the professional preacher and that is his appetite for the sheep. Oh how he loves 'em. He often caresses the sweet little lambs until they blush and turn pale. Yes

he loves 'em, but what he loves 'em for is the fleece. And Dick Gardner will wager a pint ov sour croud that the professional preacher kan fleece a flock quicker 'an a deacon Jones kan turn off a wine glass ov tanglefoot, and that aint no slow go either, fur if thar is any thing deacon Jones prides himself in it is familiarity, freeness, and quickness with the spirits.

Dick Gardner has had experience with preachers of this kind and a burnt child dreads the fire. For a long time his pastor was a man of this kind. And durin' the eight years he preached for the church the money paid for pastor's salary amounted tew \$5,600.00 while for all other amounts the church paid out only \$600.00; and when the church changed pastors it received a dun every month until the balance on the salary had been paid. Now Dick Gardner kalkerlates that a church ought tew pay all the salary ov its pastor, but he also kalkerlates that a preacher ought tew be az much exercised erbout the salvation ov the souls ov the people as he is about his salary. With the professional preacher it is always a money consideration. The Lord calls the loudest where the salary is the biggest. And it wont be long at the present rate until, if a preacher gits another preacher tew fill his pulpit for him, he may expect a bill ov charges sent in. In fact I have hearn that this has actually been done already in some parts ov the state. Lord save the churches from the professional preacher. Accordin' tew Dick Gardner's Bible, and there aint no better 'an his, for it's an expurgated text with all the spurious passages left out, ther ministry iz not left open fur man's choosin'.

DICK GARDNER.

Nom de Plumes.

J. B. SEARCY.

The use of a fictitious or assumed name by writers in our religious newspapers is, in my judgment, of very doubtful propriety, if not of directly evil tendency.

Men who assume a name will often say things that they would not say over their own proper signatures. And it is very probable that the things they write to which they are not willing to affix their names ought not to have been written at all. It is pitiable to see some of the attempts at smartness that some of these brethren make in porposely using bad grammar where it will be easily detected, and in other places using words that none, only those who have read somewhat extensively, use. They often intentionally misspell words, and in so doing put together a number of letters to make a word the meaning of which is exceedingly hard to determine. These men might as well undertake to be a "Sam Jones" as a preacher as to be a "Bill Nye" as a writer.

The humble brother who has never had the advantages of the schools but who has good ideas about men and measures in his own field ought to be encouraged to write and sign his name to his article and the editor ought to correct all grammatical errors. Whoever assumes to write like an

ignorant or uneducated brother does, whether he intended so to do or not, really reflect upon our unlearned brethren. A writer would not be likely to do this over his own signature. But far worse than this, writers under cover of an assumed name often bring railing charges against men and measures that they would not think of doing in the same way over their own name and sow the seed of discord that produce great harm in the end. Besides all this every good writer has a personality behind his manuscript. All of us like to know who is the author of the articles we read. Who that has read J. B. Gambrell for thirty years, as I have, would be as much interested even in something he wrote if it was signed "Zeno," or "Plexus?" Even Spurgeon's published sermons, aside from his personality, would not have near the weight that they do. It is the rule with editors never to publish an article unless it is accompanied with a responsible name as its author. I think this is a good rule.

Now what I would suggest is this: That our editors take their readers into their fraternity on this point and never allow an article to come before their readers without the signature of the writer. There seems to be as little trouble in THE BAPTIST on this score as any paper I ever saw, but sometimes even in our own paper I have bit my lips with shame and at other times hung my head with sorrow. Let us follow the best models.

The Oxford Convention.

See in this issue of THE BAPTIST the programme of the Fourth Annual Convention of Mississippi Baptist Young People, Oxford, Nov. 12th-14th. Read it. Give it careful attention—Study each subject—Study each speaker. The programme has had weeks and months of prayerful, careful preparation. May it please you—May it be a blessing to your life. Is it the earnest longing of your heart to be more helpful in this life—to do more work for the Master and to please the Father? If so, you need the influence of this Convention. You need to come into personal contact with the speakers on the programme and others who will attend. You need the inspiration that will come from meeting and mingling with God's people. And when, O, when will another opportunity like this come your way?

Lay aside for three days school books and business, and sacrifice, yes sacrifice, if need be, and attend the Convention. You will go back to your school and business better prepared to take up life's duties and wield an influence for God.

Attend the Oxford Convention—By All Means Attend The Oxford Convention.

Faternally,

ARTHUR FLAKE,
President.

We learn from Rev. J. E. Phillips that Rev. W. T. Lumbley did some good preaching at Anding and Concord last Lord's day. Bro. Lumbley has spent several years in Africa as one of our missionaries.

"Valid Baptism." Again.

Text: "In THE BAPTIST some time ago I saw an inquiry by Bro. W. S. Varnado. He wanted some brother to give some light on alien immersion. That question has been and is forever settled in the New Testament. First, a believer in Christ; second, an ordained minister of the Baptist church, and a sufficiency of water to immerse the subject in, is a valid baptism. That is all there is about it."—John M. Ritchey, Monticello, THE BAPTIST.

Amen! Some time ago I saw an editorial statement in THE BAPTIST that some brethren never wrote for the paper unless they thought they detected an error in the writing of some other brother. This was a regrettable disposition. Perhaps it will appear a proper thing to the editor to write a few lines on the above text to endorse it. The only objection I can make is that it is not full enough.

In writing for your columns sometime ago, on the communion question, I had occasion to speak of valid baptism and practically expressed the views of Bro. Ritchey. I stated that a qualified administrator—which I defined as an ordained Baptist minister, acting by the authority of the church—was necessary. This article was read by a good brother who showed it to two promising young preachers and a controversy ensued. One, whom, for convenience sake, I will designate as Bro. X., held that the ordained preacher was not essential. The other preacher said I was correct in my view. The controversy was reported to me, hence these lines on the above text.

I am sure that Bro. X. will admit that the administrator must be a Baptist. This cannot be controverted. I would as soon recognize the validity of baptism at the hands of a Jew or an unbeliever as to accept it from the preachers of any other denomination. The question at issue is, must the administrator necessarily in every case be a minister or not? I assert that he must be, and that otherwise the immersion is not baptism. I should like to hear from other brethren on this question, especially Bro. H. B. Sproules.

Bro. X. contended that in cases of necessity, when no preacher could be obtained, etc., a deacon could scripturally baptize. To support this assumption he says that the eunuch was baptized by Philip, a deacon. In this argument there are several things that should be considered.

1. Philip, says Bro. X., was a deacon. Hence deacons have a right to baptize. I may be wrong, and have not the time just now to investigate the matter, but I have no recollection of any statement in the Scriptures that Philip was a deacon, or that he was not a preacher. But as to this question I have just noticed Acts 8:40: "But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea." Here we read of his preaching and travelling from city to city, surely doing the work of an evangelist. And surely not doing the work of a deacon, which admittedly has to do

with the work of the local congregation. But I am perfectly willing, as far as the argument is concerned, to admit that he was a deacon.

But what do the Scriptures tell us of the baptism of the eunuch, and Philip's connection therewith? "And the angel of the Lord spake unto Philip, saying, Arise, and go toward the South, unto the way that goeth down from Jerusalem unto Gaza, which is a desert." Acts 8:26. "And he arose and went," etc. Acts 8:29. A man of Ethiopia passes by. "Then the Spirit said unto Philip, Go near, and join thyself to this chariot" (8:29). "And Philip ran thither to him," etc. (8:30).

What is the logical deduction in reference to the subject under discussion? Philip, whether an ordained preacher or an ordained deacon, was acting by the direct command of the Spirit. If the Spirit directs any man, preacher or deacon, or any woman or child, who will dare say nay? If the Lord was to so direct any one He would make his authorization so plain that no man could forbid the act or deny the validity of the baptism. After all, is not God the source of all authority? But we all know that miracles have ceased and God no longer speaks directly to man in words audible to the physical ear and of such a nature as to be positively recognizable as coming from Him. We are to go to the Word. It is the lamp unto our feet and the light unto our path. Its directions are so plain that there is no need for a misstep in the path of life. So in this matter, Philip's being a deacon cannot be taken as a precedent for deacons baptizing now. We must not take a part and reject the other. I will admit, as all must admit, the validity of any baptism performed by any deacon or any man, woman or child, for that matter, who is positively authorized by God's Spirit. But does He so authorize any, even of the clergy, today? Miracles having ceased, God no longer speaking directly to order or authorize, we are compelled to fall back on the Word of God and go by the directions therein contained. And nowhere can we see anything either of precept or example that can be construed even by inference into an authorization of so solemn an act by any except those specifically set apart to this work.

2. As to the question of necessity. This is the argument of the *Rantizers* and those who *rant* about the bigotry of those who claim immersion to be the only valid baptism. Suppose enough water cannot be obtained, shall we refuse baptism? The supposed case where it is necessary to do violence to a plain command appears to me the height of folly. The brother who told me of the controversy between the two young brothers, used this argument: "Suppose the case of some one who has exercised faith in Christ, and is at the point of death. Shall we refuse baptism when we can get a deacon, because we cannot get a preacher?" My reply is, suppose there was no deacon? Should we refuse baptism in such a case when we could get some male member? Or suppose there

were no male members in this most dreadful case? Should we call on some of the sisters? This is a mistaken way to look at the matter. God does not require of us the impossible. If we cannot proceed in God's way, why stand still until He directs us to go forward. He will open the way. If not, He will not hold us accountable. Such an argument looks as if it contained inside the shell the embryo germ of the water salvation heresy—the most dangerous of modern heresies. Why so anxious to go beyond the authority of the written Word in this matter unless there is a hope that in some way the water, whether rightly or wrongly applied, by an authorized or unauthorized administrator may in some manner help to cleanse the soul.

3. Bro. X. must labor under the impression that because *ordained* the deacon is of a lower order of the clergy and has a right to discharge any of the clerical functions. But it must be remembered that while both are ordained, they are ordained to a different work. I think every sound Baptist would repudiate the idea of various clerical orders. If the deacon can baptize he can preside at the Lord's table and perform the marriage ceremony. The deaconship was instituted to take certain work off of the preacher, so he could give himself exclusively to the ministry of the Word and prayer. It was never intended that the deacon should usurp any of the preacher's prerogatives. In these latter days, it seems to me that there is a growing laxness along these lines.

The preacher often does work properly in the sphere of the deacon, while the last named gentleman calmly folds his hands and draws back with a self-satisfied smile and a proper sense of the dignity of his position which he demonstrates occasionally by sonorous "amens" from the "amen" corner. True, he sometimes steps aside to advise the preacher and complain of his numerous errors, but otherwise he very properly delegates his authority to his pastor.

4. The command is positive that all things should be done decently and in order. How much confusion would come into the church if we were to grow lax in this respect. It seems to me that as the preacher is set apart to a certain work, he should do that, and not the work of the deacon. Nor should the deacon endeavor to do the work of a preacher. There is an abundance of work for both if they honestly and conscientiously endeavor to do it. There is no need of conflict, or of confusion.

5. Again, the authority of the church is paramount. Christ has appointed the church to carry on His work. The preacher is the servant of the church. No preacher has a right to baptize until set apart to this work by the laying on of hands. And he should have the church authority for each baptism. Why do we receive our members by vote? Is not the acceptance of the candidate almost invariably a foregone conclusion? What church will refuse membership to a candidate on a profession of faith in Christ? As I see it, it is an authorization of the preacher to baptize the

candidate. He has no right without the positive authority of the church, and any baptism he may perform without this authority, I would not consider a valid baptism.

STEWART H. B. MAYES.

Yazoo City, Miss.

The Making of a Citizen.

"An honest man is the noblest work of God," writes the poet; and we can well believe it? But where is his character made and fixed? Is it forged and tempered in the workshop and on the anvil of the Almighty? Does it come forth into the world fully formed and stamped with his seal? No! God made man, the first man, innocent; but he never made an honest man out of one who did not use the faculties implanted in his being to fix and establish what is known as honesty; a character that would stand the searchlight of adverse circumstances and temptations. No one can claim such a character until he has successfully overcome these.

Since not in the silent council chambers of the Eternal is a man made honest in thought and deed, shall we look in the midst of the din and turmoil of life? That is where such a character is tried as by fire, and where lasting lustre is imparted; but the foundation is, or should be, laid in the home. Here comes in the responsibility of those who are parents.

In any home where a man in miniature is growing up rests a great responsibility. The weight of this cannot be avoided by sending this boy to the Sunday-school and church service. Not at all. These influences are for good and will help mould the character, but the home teaching must be true if satisfactory results are desired. For instance, the father who says, and it is sometimes said to their pastors, "I try to have my home influence of the best for my boy. I try to make it attractive and pleasant so that he will prefer to remain there instead of seeking companionship on the streets. I never use improper language in his presence. My boy never saw even a cigar between my teeth." This is all good as far as it goes. But have you sat down with that boy by your side and taught him those things from God's Holy Word that alone go to make up true character? If you have not, and if it has been left for the Sunday-school teacher and your pastor, the model and moral life in the home will have little weight. That boy will find out sometime, that your habits were not always as circumspect as you led him to believe. That is not being honest with him, and can he be expected to profit by such an example? Assuredly not.

If our boys are to become good citizens, they must have proper training. Citizens they will become if God spares them. The affairs of city, State and nation will tomorrow, be in the hands of the boys of today; and if these are to be administered in the interests of truth and right and for the benefit of future generations, how important the moulding time of life becomes? "Train up a child in the way he should go,

and when he is old he will not depart from it," says the wisest of men. This means train him in the home.

And now may this be said, let it be a godly home; and if so, let there be no neglecting of daily devotions, for these implant into the tender heart dependence upon and reverence for Him who guides the universe, yet notes the sparrow's fall. Thus the making of a citizen, becomes of no idle moment. Not only does his future welfare depend largely upon home teaching; but also the welfare and stability of governments.

Let us pause, fathers and mothers, especially those who are Christians and ask, "are our boys getting the foundation laid that will enable them to build up such a character as will bring honor upon us, and upon themselves, that will make them worthy and capable citizens? And finally will it be such a character that they receive God's approval and 'Well done'?" If you can answer in the affirmative, your duty and your whole duty has been faithfully done. S. D.

"The Observance of Sunday."

The sermon on "the observance" of Sunday for 8 o'clock p. m. at the Baptist church Scranton, Sunday last was preached by the pastor, Rev. L. E. Hall. The congregation was fairly good, and the attention all that could have been desired. The following is in substance what Mr. Hall said:

He said that the State had no right to enact, and did not presume to make laws on the subject for the purpose of making people religious. That in this country church and State are separate, and no law on the statute books was intended to bind the conscience of any man in matters spiritual, but the State has a right to enact laws for the protection of society against social demoralization. It does not propose to legislate him into heaven. It could not if it would, but it does propose to compel him, if he would not otherwise, respect the rights of others who hold the constitution sacred.

The State has no spiritual function or jurisdiction. Its duties and obligations are civil. It has endeavored, by reasonably well defined laws, to secure for the public immunity from disturbance on the part of those who have no respect for it. Those laws are made by the same authority that stands between human life and the hand of the assassin, and between the home and the torch of the incendiary. The officers of the law are bound by the same law, by the same oath, to enforce one that binds them to the enforcement of another. Failure to execute it, involves a fearful disregard for an obligation, which is as sacred as God's sacred name can make anything. Where the law has not spoken the individual conscience must determine as to what individual action shall be. Where the law has spoken, it is ours to obey, and where obedience is not given then penalty for disobedience is the only alternative. Leaving out the religion of the individual, good citizenship demands that

we insist upon the faithful performance of duty on the part of those who are sworn to execute them.

History gives evidence to the correctness of the proposition, that a nation without a Sunday law soon becomes a nation without God, and that a community or an individual, which has no respect for Sunday laws very soon has no respect for any other laws.

Much credit and the support and faithful co-operation of all good men and women in our community are due to Judge James H. Neville and District Attorney W. A. White and others who have so boldly and persistently set themselves to work in order to the execution of our laws.—Star

Mississippi Association.

The old mother association has just held its 96th session with Bethel Church, Amite County, Eld. J. J. Walker, pastor.

Dr. W. B. Kenabrew, was elected moderator, Eld. T. C. Schilling, clerk, and Bro. J. M. Lea, treasurer. The churches were not all represented, as we met on the extreme border of its territory. The letters showed progress and the delegates are hopeful of greater things the coming year. The introductory sermon was preached by J. H. Lane, 1 Kings 17:7 to 16. Preaching on Sunday at the house and at the stand. The following preachers of the association were present: J. H. Lane, T. C. Schilling, J. P. Culpepper, R. J. Stewart, T. P. Stewart, W. K. Anderson, J. J. Walker, J. B. Quin, S. Thompson, and Thos. Lansdale. Visitors: H. S. Archer and O. S. Harrington. The following named brethren were not present: E. Gardner, J. R. Röper, W. J. Weathersby and Z. Lofton.

Bro. Culpepper will leave us after this year. He has resigned as pastor of the First Baptist Church of Gloster. He has been there six years. He found the church very much discouraged, but leaves it one of the strongest and best churches in the State. He has done a noble work there. He is now ready for work in another part of the Lord's vineyard, as the Lord may direct.

Brethren Lansdell and Thompson have retired from the ministry, by reason of old age. They have been faithful in their day and generation. Two churches that Father Lansdell has served so long have voted to see after his temporal wants, the balance of his days on earth. Father Thompson who organized the church where we met, in the sweet long ago, was kindly remembered by the association in the way of shining silver.

Thus closed one of the most business-like and most fraternal meetings I have ever attended.

ORTHODOX CONNER.

"Close Baptism."

H. M. LONG.

It will be observed that the phrase that serves as a topic for this paper is embraced in quotation marks, and that because it is quoted or borrowed from others. Some

Baptist preachers as laymen are given to using it in defending our practice of restricting the privilege of partaking of the Lord's supper to orthodox and orderly Baptists. Say they: "It is not a question of close communion with us, but of *close baptism*," meaning, evidently, that all who have been scripturally baptized are entitled to partake of the Lord's supper.

This argument, many may appear not only quite plausible, but clearly correct, yet when closely examined in the light of both logic and Scripture, it will be found totally untenable as the ground upon which to defend our practice of what is improperly called "close communion."

Let us see: Scriptural baptism implies the immersion in water of a believer in Jesus by a scripturally authorized administrator. Whatever else may be involved in a Scriptural baptism, these things are indispensable: A proper subject, a proper act, a proper administrator. According to the theory under consideration, any one having received such baptism may be invited to partake of the Lord's supper.

This being true, it will appear at once, that some persons not holding membership in any Baptist Church, but on the contrary having membership in some other denomination, may be invited to partake of the Supper with us. And why? Because they have received the "close baptism"—having once been members of some Baptist church but for some reason have severed their connection therewith, and joined some other denomination. Such there are, we know, and if the "close baptism" is all they need to entitle them to partake of the supper with us, they have that and must not be ignored in our invitations.

But do those who use the "close baptism" argument, broaden their invitations to the Supper, so as to embrace all who have such baptism? Whatever may be their church relation? I grow not. For if in any of our Southern churches particularly, a pastor could be found so bold as to give such an invitation he would soon have to seek another field for a more congenial clime.

But not only in its application to those that have gone from the Baptists to other denominations would the "close baptism" argument logically fail good, but also to all that have ever been members of Baptist churches—though they may have been excluded and gone back to the world—might the invitation be given to the Supper.

But it is needless to examine the argument further from the standpoint of logic. I think I have made good my contention that in the light of logic the argument is totally untenable. Viewed in the light of Scripture it is equally untenable. All Bible scholars are agreed that the "breaking of bread," mentioned in Acts 2:42, refers to the Lord's Supper, and if the order in which baptism is enjoined in the Great Commission, in its relation to teaching and believing, is of any force, and it surely is, in our contention that believers only are proper subjects of baptisms, then I in-

sist that the order in "which the breaking of bread" or Lord's Supper is mentioned in Acts 2:42, in its relation to other things that precede it, is of force in my contention that Scriptural baptism is not the only prerequisite to admission to the Supper.

By reading said verse in connection with the one immediately preceding it we may see at once what go before the Lord's Supper; Acts 2:41, 42. "They that gladly received his word were baptized: . . . And they continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread." Herein are expressed four things that precede the Supper, and hence constitutes the terms of admission to the Supper. They are,

1. Faith—"they that . . . received his word" (Peter's gospel message).
2. Baptism—"they . . . were baptized."
3. Orthodoxy—"they continued steadfastly in the apostle's doctrine."
- 4th. Fellowship—"they continued in fellowship."

The absence of any one of these prerequisites bars one from partaking of the Lord's Supper. So one must not only have Scriptural baptism but from a Baptist standpoint he must be sound in the doctrines of grace, and must also have membership and fellowship in a Baptist church to be a partaker of the Supper.

So then not only in the light of logic, but also of Scripture is my contention right—that it is not only a question of "close baptism" but likewise of Scriptural orthodoxy and church fellowship that must be settled satisfactorily to admit one to the Lord's Supper in a Baptist church. Columbus, Miss.

Stand.

A. H. ELLETT.
(Acts 3:6; Eph. 6:13.)

On the night of a Christmas eve, I stood at Mulford's window in Memphis. The silver, the gold, the glass, the jewels! The electric lights flashing over all, the dull, cold sky of the midwinter's night as a background. It was an absorbing scene. In the window before me flashed the value of a bounteous feast for a hundred thousand hungry men. As I gazed, oblivious to everything except the splendor before me, the sound of a piteous voice aroused me. At my side stood the most wretched specimen of humanity I have ever seen. He begged me for a dime to buy him some bread. In the blaze of all that splendor a human being begging for bread!

In Jerusalem, the city of the great King, at the gate called Beautiful, of a temple of cedar and fir, and silver and gold, lay a man, lame from his birth, begging an alms.

'Tis the type of humanity around the world. Poverty and wealth, learning and ignorance, courage and cowardice, hope and despair. The question is, *What shall the needy have from this helper?* The answer to this question has been different. Midas granted that all he touched should turn to gold. Disastrous help. If the mortal had no more sense than to ask it, the god should have had more kindness

than to grant it.

Agrippina, selling her soul to seat her son upon the throne of the Caesars. Ruin to mother, ruin to son, ruin to the empire of Rome. To all the ages since a record of revolting crime. What shall the helper give to the needy? To the man at the gate called Beautiful, ability to stand.

It's a glorious thing to stand. Not lame by the wayside while the hurrying thousands pass—not a helpless pensioner upon the pity of mankind—not a contemptible parasite upon the body politic. Please God, not this, but the power to stand. In the ringing words of Robert Browning to announce—

"And so I go through the world, you see,
Prove, try, reject,
Prefer, still struggling, to effect
My warfare; happy that I can
Be crossed and thwarted as a man,
Not left in God's contempt apart,
With ghastly smooth life, dead at heart;
Tame in earth's paddock as its prize."

I do not crave that you should pour dollars into the lap of my soul, but beg that you inspire my soul to stand. It's a glorious thing to stand, even in the midst of the throng. 'Tis better still to

STAND ALONE.

The man who has done a great work in the world is the man who could stand alone. Get your Bible and look at Elijah on Mt. Carmel. "Athanasius against the world." The Man of Sorrows of whom the prophet wrote: "I have trodden the winepress alone."

I'll tell you why the Old South produced the most splendid specimens of manhood and womanhood the sun ever shone upon: Because the men and women of the Old South stood alone. Every man's home was the capital of his kingdom and the peerless daughters of the Old South reigned therein. Wo, to any land, when the individual citizen is merged into the mass, and no longer stands alone.

To stand is the final achievement—The Climax. "Having done all, to stand." The Red Sea in front, the mountains on either side; the furious hosts of Pharaoh in the rear. Moses won the right to his place as leader when the Children of Israel, in obedience to his order stood still. The Southern Army, under Bragg, had been beaten in the battles around Chattanooga, and were in headlong retreat. Cleburne was bringing up the rear. Bragg's order came back, "Burn the wagons." Cleburne received the order—put it in his pocket, threw his men across the way of the oncoming hordes—M. P. Lowrey with his 32nd and 40th Mississippians in Ringgold Gap. There they stood. Charge after charge by Hooker's men, till the ammunition of the Mississippians was nearly exhausted, then with enthusiastic shouts they assured their dauntless general that they would fight with bayonet and with clubbed guns till the last of them was dead. While the mighty hosts of Hooker stormed the heights Gen. Lowrey with his Spartan band stood firm; the wagons were not burned, the souls of thousands who had charged the heights of Ringgold

Gap were gone beyond the smoke of earth's battles and the army of the South slept in safety under the October stars. Lowrey and his Mississippians stood.

On the field of Waterloo, under the midnight skies of June, the victor of many battles—the resistless thunderbolt of war—the "Man of Destiny" stands alone the "immense somnambulist of a shattered dream." The reason in a word—the hollow squares of Wellington stood!

Not the ignominious life of the hermit crab, but the lot of the chambered nautilus:

"Build thee, my soul,
More stately mansions, as the seasons roll,
Leave thy low-vaulted past.
Let each new temple, nobler than the last
Shut thee from heaven with a dome more vast
Till thou at length art free
Leaving thine outgrown shell by life's unresting sea."

Coldwater Association.

The above association met with Peach Creek Church, Wednesday, a. m., October 17th, 1902. Rev. E. L. Wesson, former moderator, calling the body to order. Some preliminary work was dispatched, among which was the dispensing with the reading of church letters. The association sermon was then preached by Rev. B. R. Hughey.

When time for permanent organization came, Maj. T. C. Dockery assumed the chair, and without letting Bro. Wesson present his supposed final words, suggested that it would be well to send Bro. Wesson to Texas fresh from the moderator's chair. On this suggestion Bro. Wesson was re-elected moderator by a unanimous vote. Bro. Hugh Foster was re-elected clerk. Preaching Wednesday night by Bro. Rowe.

Thursday, a. m., session was given largely to the reading of reports on Missions and their discussion. Brethren Furgerson and Metts spoke to their reports on Home and State Missions. In their discussions it was manifest there are questions in certain parts of the association needing answering. Bro. Rowe was called on to answer these questions. It is needless for me to say he answered them satisfactorily to all present. A misunderstanding of the workings of the State Board had engendered the questions. Many who heard Bro. Rowe felt it was the address on missions of his life. We all felt proud of him. The usual reports on Ministerial Education, College, Publications, Orphanage, Woman's Work, Young People's Work and Obituaries were read and discussed.

Rev. J. P. White preached Thursday night at Peach Creek and Rev. R. L. Bunyard preached at Pleasant Grove.

Business was dispatched rapidly Friday, a. m., that we might close up the work of the association by noon. When noon came all was finished and nothing left for us to do—but eat the elegant dinner and tell each other what a good association we had had and how well all were entertained by the good people of Peach Creek.

The next session will meet with Byhalia Church Wednesday before the third Sunday in October, 1903.

This association was favored with an unusual number of visitors: Brethren Rowe, L. P. Leavell, J. W. Lee, Jim Woodruff and daughter and niece, Dr. Woodruff, Furgerson and the sainted Lomax.

We missed THE BAPTIST man—but he was well represented by Bro. Lomax.

Faternally,

R. L. BUNYARD.

Como, Miss.

Mississippi Association.

This historic body met in its ninety-sixth annual session on Friday, October 10th, with Bethel Church, Amite county. Several of the churches failed to send delegates, hence the representation was not full. The meeting, however, was spiritual and good work was done. Dr. W. B. Kinabrew was elected moderator, with your correspondent as clerk and Bro. J. D. Lea, treasurer. On taking the chair Dr. Kinabrew stated that he considered this the greatest honor of his life. And this honor was worthily bestowed, for he is a man of strong faith and great faithfulness. As the association approaches her centennial, it seems fitting that Dr. Kinabrew should be the moderator, as his church, Ebenezer, was organized in 1806, the same year with the association. It is also near his garden that the mortal remains of Richard Curtis repose. And it has been suggested that it will be peculiarly appropriate for the association to meet with Ebenezer in 1906, and have a centennial celebration.

The introductory sermon was preached by J. H. Lane and was very helpful. The churches generally reported fine revivals with large gatherings of souls. Contributions for the year were fairly good, though not up to the measure of our ability. The various departments of work were considered in well prepared reports. The speaking was unusually good. Culpepper, Lane, Walker, Lansdell, Archer, Quinn and Harrington made timely addresses, as also did a few of the lay brethren. And while all were good, perhaps the greatest speech was by J. H. Lane, on Religious Literature. One seldom hears anything better on this important subject. A strong report on Temperance was presented by H. S. Archer. The report favors State prohibition and calls on our people to vote for no man who will not support this measure. Missions, the College, Orphanage, Ministerial Education, etc., all received attention. By unanimous consent, J. J. Walker wears the blue ribbon for leading in the work of missions. We are sorry to lose John P. Culpepper and commend him as a preacher true and tried. We missed the familiar form and face of A. V. Rowe, who doubtless, was putting in the time elsewhere. Neither did we see ye editor, but in his absence this writer represented THE BAPTIST, taking subscriptions for it and the Foreign Mission Journal. Several of our churches are going to half time and the outlook is decidedly encouraging. I mention two scenes and close. Pending the adoption of the report on Sustentation, a good cash collection was taken for Bro. S. H. Thompson, a retired

preacher, now old and gray and almost blind. In the long ago he traveled on horse-back up and down the country, preaching under brush arbors and planting churches in many places. At the close of the discussion on the report Bro. Thompson was called on to lead in prayer, and such a prayer! With choked utterance he thanked God for the college and for college men, and prayed for the divine blessing on it and them, together with the work they are doing. Hearts were moved and the people wept as the old servant pleaded with God.

Just before adjournment, Bro. Thomas Lansdell, who will retire from the active ministry after this year, appeared before the association and gave a brief sketch of his life. He is now nearly 73, and was born and raised in Virginia. When a boy he climbed into a tall cherry tree and looked down on the Potomac river. The impression that he must preach came to him early in life, even when a child, and this impression never left him. He fully believes in a divine call to the ministry. He is growing feeble but still expects to preach as opportunity offers. Bro. Lansdell is modest and unassuming, but his sermons would do credit to any pulpit in town or country. His good wife, who has walked by his side all these years, is still at her post, and is active in church and Sunday School. Ebenezer has generously voted him one hundred dollars a year during the remainder of his life, in addition to her regular work.

The delegates and visitors were well entertained and we adjourned with pleasant recollections of Bethel and surrounding community. The choir sang "God be with you till we meet again," the parting hand was given, and we turned our faces homeward.

T. C. SCHILLING.

Gillsburg, Oct. 14.

We are glad to note in our travels that the tendency of our friends in the rural districts, is to provide attractions at their homes in the way of musical instruments. We do not know of any other agency so potent in binding the family circle, or in making the children love home and spend their spare time at home, as music, and we consider it a sign portending good not only to the families, but to the whole country as well, for it is a settled fact that the class of our citizenship depends very largely upon the esteem in which the home circle is held by its members. We say, let the good work of providing musical instruments for our homes go on. In this connection we wish to say that Messrs. Patton & White, of this city, make it possible for every one to have an instrument in the home, for they make terms to suit all. Write them for their plans of providing instruments. They are offering 20 per cent off now for cash purchases or for large cash payments.

To the Brethren.

In some unaccountable way I mislaid the stubs containing statements of all money received by me on subscriptions and renewals to THE BAPTIST on my recent visits to Ellisville, Hattiesburg, Purvis, Poplarville, Lacy, Nicholson, and Shidell, La. You will confer a special favor by writing me at Summit, Miss., the amount you paid me.

J. J. W. MATHIS.

7 Added Print

THE HOME.

A Rejected Kiss.

"Good night ma," my little boy said.
As he finished his evening prayer;
Good night, I'm going to bed,
And he crept up beside my bed.

"I cannot kiss you," I said;
"You have been so naughty today."
And then, with a drooping head,
He silently slipped away.

Alone in the darkness I thought
Of the pleading, turned to night,
And stealthily seeking him, I sought
The harsh, cruel deed to undo.

I raised the unconscious head,
And pillowed it on my hand;
But alas when my lips touched his brow
"It was so hot that it made me start."

Through that night I shall never forget
How he moaned and tossed on his pillows,
And ere the sun had thrice set
We buried him under the willows.

Long years, fraught with blessings,
Have flown;
Since they buried my boy under the night;
Yet never one joy have I known
Since refusing to kiss him "Good night."

And now, when my little ones
Give them a word of comfort,
But never refuse them a drop
From the well of my heart's best affection.

Sad But True.

The writer was looking over a newspaper published not a hundred miles from where he lives. In it he saw an account of a religious gathering given the names of those taking part. In the same paper there was an account of an irreligious gathering and the names of those. Some of these parties were raised in the same town, attended the same Sunday school, possessed conversion in the same church, when they became of age moved to the same place. They were raised by Christian parents. Some of them were true to their training, profession and their Master Jesus Christ, a joy to their parents. The others have drifted off in the world untrue to their training, profession and give pain to their parents. The influence and tendency of one of these gatherings is to lead them nearer to God, give them more love to God and their parents, more zeal for their Master's work and a final home in heaven. The influence and tendency of the other is to lead them away from God and to lasciviousness and drunkenness, and eternal damnation. It does not take Solomon to know in which crowd an anxious father had rather see his children's names recorded. While the writer was awake and study-

ing about his children's future unless a change, he heard the gate open and some one come up on the steps and onto the front portico, his mission was to tell me that a young man had died. While this young man is not a frequenter of ball rooms and does not touch intoxicating liquors, he had never made any profession of faith in Christ and it is also sad to think about. It is very bad where the young people of a community have classes and if you do not engage in dancing, card-playing etc., you are not taken into society. Very many fail to have the moral stamina to stand aloof even if they are in the minority. When the flood came which crowd had you rather be in, the majority or the minority. May the Lord yet touch and tender the heart of those unconcerned about their soul's salvation is the prayer of an anxious

FATHER.

Said a tipsy husband to his wife, "You needn't blame me." "Twas a woman that first tempted man to eat forbidden things." "That won't do," retorted the indignant wife, "woman, may be, first tempted man to eat forbidden things, but he took to drink of his own accord."

The liquorites are in open rebellion against both human and divine law, yet they pose before the people clamoring for protection of a business that is an organized warfare against God and man. Will not the manhood of Mississippi rise in their might and drive them from our borders? It can be done by a concert of action in the election of the next legislature.

Cures Rheumatism and Catarrh. Medicine Sent Free.

Send no money—simply write and try Botanic Blood Balm at our expense. Botanic Blood Balm (B. B. B.) kills or destroys the poison in the blood which causes the awful aches in back and shoulder blades, shifting pains, difficulty in moving fingers, toes or legs, bone pains, swollen muscles and joints of rheumatism; or the foul breath, hawking, spitting, droppings in throat, bad hearing, specks flying before the eyes, all played out feeling of catarrh. Botanic Blood Balm has cured hundreds of cases of 30 or 40 years' standing after doctors, hot springs, and patent medicines had all failed. Most of these cured patients had taken Blood Balm as a last resort. It is especially advised for chronic, deep-seated cases. Impossible for any one to suffer the agonies or symptoms of rheumatism or catarrh while or after taking Blood Balm. It makes the blood pure and rich, thereby giving a healthy blood supply. Cures are permanent and not a patching up. Drug stores, \$1 per large bottle. Sample of Blood Balm sent free and prepaid, also special medical advice by describing your trouble and writing Blood Balm Co., Atlanta, Ga.

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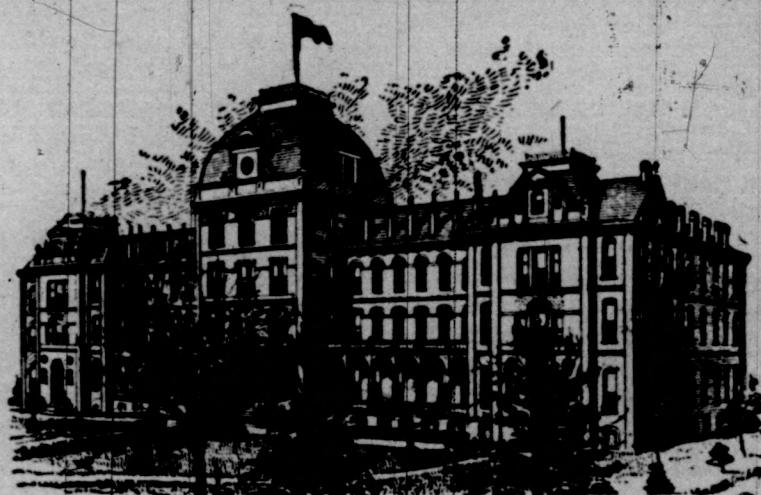
BEST AND CHEAPEST ANTISEPTIC.

Mr. W. W. Leavell, Nevada, Miss., says: "Royaline Oil is the best and cheapest Antiseptic I have used for myself or in my stables."

Pleasant as a perfume. Strong to ease pain. If you want it weak, like the others, add water to suit and save your money. Sold by druggists and dealers in medicines.

For Constipation, Biliousness and Headache, Panol Liver Regulator is best and cheapest. 15 cents. Money back if you want it.

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JUDSON INSTITUTE,

Marion, Alabama.

FIRST BAPTIST COLLEGE EXCLUSIVELY FOR YOUNG WOMEN IN THE UNITED STATES.

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Regular college courses in Literary and Scientific Departments, Music, including Pipe Organ, Piano, Voice and Violin; Art and Elocution. Special attention given to the study of the Bible and Missions.

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Commodious Buildings, lighted with electricity, abundantly supplied with excellent artesian water on every floor; hot and cold baths and modern conveniences. Libraries, Reading-Room, Laboratory, Gymnasium, Art Studios, etc., admirably equipped.

Patronage.

Two hundred and twenty pupils, representing twelve States; 186 boarders. Our pupils come from best Christian families.

Expenses.

The Judson is not a cheap school, but offers the best and charges a reasonable price. Tuition free to daughters of active ministers of the Gospel, and reduced rates for board.

Sixty-fifth Annual Session begins September 25, 1902.

For catalogue address President ROBERT G. PATRICK, D. D., Marion, Alabama.

Dyspepsia Cured.

If you want to be cured of Dyspepsia all you have to do is to write us about it. MOON'S DYSPEPSIA CURE has no equal. It arouses a Torpid Liver, acts gently on the Kidneys, purifies the blood, instantly relieves Sick Headache. It is in a liquid form, thereby preventing evaporation of the most essential ingredients. Do you want to be cured? If so, write us.

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BAPTISMAL PANTS. Dr. H. H. HARRISON, STANDARD QUALITY at FACTORY PRICES.

Write to THE BAPTIST, JACKSON, MISS.

Practitioner in the City of Jackson. Office and Consulting Rooms over Harrington's Drug Store, 338 West Capitol Street. Near the Edwards and Lawrence Hotels.

Associational Meetings.

Coldwater—Peach Creek, 9 miles west of Sardis, Oct. 15.

Carey—Hamburg, Oct. 15.

Kosciusko—Macedonia, 10 miles north of Kosciusko, Oct. 17.

Sipsey—Harmony, Monroe county, 3 miles northwest of Quincy, Friday, October 17.

Fair River—Little Bahala, 8 miles east of Wesson, Oct. 17.

Tombigbee—Salem, Oct. 18.

Leaf River—Buffalo, Greencounty, Saturday, October 18.

Choctaw—Mt. Nelson, Oct. 18.

New Liberty—Saint Ela, Smith county, 7 miles south of Raleigh, Saturday, October 18.

Hopewell—Jerusalem, 16 miles north of Morton, October 18th.

Trinity—Monta Vista, 16 miles north of Nipora, Oct. 22.

Harmony—Rocky Point, 14 miles southeast of Kosciusko, Oct. 24.

Magee's Creek—Boguechitto, Washington parish, about 16 miles east of Osyka, Saturday before the 2nd Sunday in Oct.

Women's Clothing.

The manufacture of women's clothing as an industry of any importance did not start until the early sixties. At that time only outer garments, like cloaks and matillas, were manufactured. Prior to 1880 the trade of women's ready made clothing was confined almost entirely to cloaks. In the beginning of the eighties an additional branch of the industry, known as ladies' suits, was established. During the last decade not only ladies' suits and cloaks but all the different articles which go under the collective name of lingerie have been put on the market ready-made, and of the last class only a very small proportion is now custom made.

The manufacture of women's clothing as a factory-made article is carried on under very different conditions from that of men's, although the development of the industry has been on lines somewhat similar to those prevailing in the other branch of the clothing industry.

At first only the cheapest grade

A TEXAS WONDER.

Hall's Great Discovery.

One small bottle of Hall's Great Discovery cures all kinds of kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer. P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Read This.

MARTIN, TENN., June 3, 1901.

This is to certify that I have used Hall's Texas Wonder for kidney trouble and have never found anything its equal. Its merits are wonderful. Try it, as I did, and be convinced.

REV. R. C. WHITNELL.



was manufactured, but before long expensive material was made up into ready-to-wear garments, and at the present time varying in price from the cheapest to the most expensive, can be bought at a moment's notice. Another branch of the industry which has developed during the last decade is the manufacture of shirt waists. All grades of women's underwear is now almost exclusively produced as a factory product.

The conditions in the cloak industry differ materially from those existing in the ready-made clothing industry. The task system has never been applied in the making of ladies' cloaks. The work is mostly piece-work, but work by the week is also common. Most of the cloaks are manufactured in small shops.

An important change in the management of this branch of the industry has taken place during the last decade. A considerable number of those who in 1890 were contractors working for the manufacturers have become manufacturers themselves. Very little capital is required to start in the business of a cloak manufacturer. The contractor with experience in the trade starts a shop and manufactures the goods as it is ordered by the retail trade. When the season approaches he will borrow enough money to enable him to buy the needed materials, giving a mortgage on orders as security.

"My children," said an old clergyman to the children of his flock, "never forget to keep on the right side of the public house, and that is the outside. Many a convict would have been saved from a life of misery, and many a man from the scaffold, had he never tasted the intoxicating cup, nor met with the gambling, loafing class that hover around such places."

Your Home Is Not Complete



Unless you have a Piano or an Organ in it. Either will help to make it attractive to your children and make them enjoy their evenings at home. We sell both in such a way that you can have no excuse for not buying one. We generally make the terms to suit the purchaser. Our line is so varied in price, quality and style that we know we can suit all. We sell the following celebrated makes: Baldwin, Ellington, Hamilton, Howard, Kimball, Hobart M. Cable, and other Pianos. Kimball reed and pipe, and Burdett Organs. We also carry a full line of small musical instruments and sheet music. If you are in the market for anything in our line, just drop us a postal card and we will send you catalogues with prices and terms. Mail orders will receive our prompt attention.

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first-class Boys and Young Men. This College has developed Governors, Congressmen, Senators, Judges, great Physicians, great Lawyers, great Preachers, great Educators, great Business Men—great men in almost every honorable calling.

Let the Boys Come!

Let the People Help!

and we will do a still greater work in the future. Session of 1902-3 opens September 11th. Expenses Reasonable. Send for Catalogue.

W. T. LOWREY, D. D., President.

CLINTON, HINDS COUNTY, MISSISSIPPI.

GOOD TO LOOK AT

As well as good to eat, are the fowls bred to the standard. Healthy, vigorous and abundant egg producers—are the famous

BARRED ROCKS.

Eggs \$1.50 per setting of 15. Write for particulars of fowls.

W. R. TATE, Breeder, Goodman, Mississippi.

THE B. Y. P. U.

W. P. PRICE, Editor

Daily Bible Readings.

Monday 27. Jesus rebukes the desecration of the temple. John 2:13-25. Compare Luke 19:45, 46.

Tuesday 28. Nicodemus and the new birth. John 3:1-21. Compare 2 Cor. 5:17.

Wednesday 29. John testifies of Christ at Enon. John 3:22-36. Compare John 1:20, 23.

Thursday 30. Jesus and the woman of Samaria. John 4:1-26. Compare John 6:27.

Friday 31. Believers in Samaria. John 4:27-42. Compare Acts 8:5-8.

NOVEMBER

Saturday 1. John the Baptist imprisoned. Matthew 4:12-17. (Parable of the Tares) Luke 14:35; Mark 1:14, 15; 4:17, 18; Luke 3:19, 20; 4:14, 15. Compare Mark 8:35.

Sunday 2. Prayer Meeting. The Best Gift. 1 Corinthians 12:28-31; 13:1-13. (Sunday School Lesson) The Cross of Refuge. Isaiah 20:1-9.

—Oxford!

—Oxford, November 12, 13, 14!

The program for the four in another column of this issue is arranged with reference to the dinner hour at Oxford, which is 1 p. m.

—Send your name to Hon. Duke M. Kimbrough, Oxford, today!

—If you think your pastor ought to go, quietly get up the money and tell him to go. He'll get inspiration enough to make him a new preacher.

—Rev. W. B. Holcomb is preaching at McHenry and Wiggins, two new towns on the G. & S. I. Railroad. He has organized a B. Y. P. U. at both places, with 40 members at McHenry and 50 at Wiggins. "If every church had a Holcomb for pastor wouldn't things move, though?"

—Pastor Cohron has sent on a subscription for 13 copies of "The Baptist Union" to Utah. That shows what he thinks about it.

—The Christian Index, one of the oldest, most conservative and best of newspapers, got out "a sort of B. Y. P. U. edition" last week, having several articles from several leading brethren on the work—and that shows what it thinks about the movement!

—All writers on the work lay emphasis for the success of the work on the pastor. They say if the pastor is awake to the interest of his church, the growth in grace of his members, old and young alike, that he will not fail to use the strong arm of power, now held out to him by the B. Y.

P. U. And all our pastors are rapidly coming to the same conclusion, for they are organizing classes in "The Christian Life" series of studies everywhere. There ought to be 1,000 of these classes in Mississippi this winter. It will work the pastor a little hard, but that is what he is for—work! A lazy pastor need not undertake it, will not undertake it.

\$100 Reward \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars reward for any case that it fails to cure. Send for list of testimonials. Address, F. J. CHENEY & Co., Toledo, O. Sold by Druggists, 75c. Hall's Family Pills are the best.

ALL READERS OF THIS

Publication will receive free and prepaid a trial bottle of Vernal Saw Palmetto Berry Wine, if they need it and write for it. Every reader of THE BAPTIST who is distressed by stomach troubles or tortured and poisoned by constipation or kidney troubles should write immediately to Vernal Remedy Company, Buffalo, N. Y., for a free bottle of Vernal Saw Palmetto Berry Wine. It is a specific for complete and permanent cure of catarrh of the mucous membranes, dyspepsia, flatulence, constipation, congestion and disease of kidneys, inflammation of bladder, and enlargement of prostate gland. One small dose a day does the work and the most desperate and stubborn cases yield quickly to this potent medicine.

Deadly Cancer Yields to This Combination of Oils.

WEATHERFORD, TEX., Feb. 24, 1902. Dr. D. M. Byr Co., Dallas, Texas: Dear Sirs—It is with a thankful heart I now write you, as my nose is perfectly sound and well. Tongue cannot express my thanks to you for the good I obtained from your Oils. I wish all who are afflicted with cancers knew of your Oils. I will recommend them to all I see. Yours truly, Mrs. A. H. DUKRETT. The Combination Oil Cure for cancer and malignant diseases was originated and perfected by Dr. D. M. Byr, after thirty years of experience in the treatment of cancers. It is the only successful remedy known. It is mild and harmless, safe, soothing and balmy, and gives relief from unceasing pain. Those interested may procure free illustrated books and papers. Call on or address DR. D. M. BYR CO., 171 Main St., Dallas, Texas. P. O. Box 462.

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"Send me four more boxes of Tetterine for my little girl. It does her more good than anything we ever tried."—Jas. S. Porter, Lynchburg, S. C. soc. at druggists, or by mail from J. T. SHUPTRINE, Sole Proprietor, Savannah, Ga.

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Cured by ANTITOXINE, the best home treatment ever discovered. No pain, no danger. Full proof, testimonials and particulars sent free. Address DR. R. REGISTRE, 420 Main St., Memphis, Tenn.

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DOUBLE DAILY SERVICE.

Short Line between Jackson and the Gulf. Making close connections with trains for all points from

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Two Through Trains Daily.

No. 2.		No. 4.	
Leave Gulfport,	6:45 a. m.	3:55 p. m.	
" Hattiesburg,	10:10 a. m.	7:15 p. m.	
Arrive Jackson,	2:00 p. m.	11:05 p. m.	
No. 1.		No. 3.	
Arrive Gulfport,	11:15 a. m.	10:00 p. m.	
" Hattiesburg,	8:15 a. m.	6:35 p. m.	
Leave Jackson,	4:35 a. m.	2:40 p. m.	

These trains are arranged with a view of making all desirable connections at GULFPORT, HATTIESBURG, JACKSON.

Parties can leave Jackson in the afternoon and reach Mobile or points on the Gulf Coast the same night, or take the L. & N. Coast train in the morning and go to interior towns without lying over in Gulfport.

1000 Mile Tickets GOOD FOR ONE YEAR \$25.00.

For further particulars call on or address

Thos. P. Hale,

General Passenger Agent,

Gulfport, Miss.

\$100—Dr. E. Detchon's Anti-Diuretic may be worth to you more than \$100 if you have a child who soils bedding from incontinence of water during sleep. Cures old and young alike. It arrests the trouble at once. \$1. Sold by Fulgham & Co., druggists. Mail orders promptly filled.

DINING CAR SERVICE.

Mobile and Ohio Reduces Time to St. Louis.

"The Mobile and Ohio Railroad is engaged in a commendable effort to annihilate space between this city and St. Louis, and, beginning Sunday, August 31st, it will materially shorten the time taken to traverse the distance between the two cities by the way of Meridian. And this date, too, will mark the inauguration of dining car service a la carte, on this line. This innovation will be a welcome one to travelers, who heretofore have been subjected to the abomination of taking their meals on the catch-as-catch-can plan at meal stations along the route. Passengers, by means of this new service, will be enabled to eat when they feel disposed, eat what they want at their leisure and pay only for what they order, with a choice of anything in the gastronomic line from a cup of coffee to a course dinner.

These new dining cars, by the way, are to be veritable palaces, fitted with every possible convenience known to modern railroad traffic. The decorations are of a superb order and the cars are brilliantly illuminated with incandescents, while a plentiful supply of electric fans will keep the atmosphere at a comfortable temperature, no matter how high the mercury may soar outside the cars. The cuisine will leave nothing to be desired, and in this particular little more need be said than that it will be on a scale that will excel that of the Mobile and Ohio's eating house at Artesia, Miss., and which gave that hostelry the reputation of serving about the best meal to be had on the line of any railroad in the United States.

One of the most striking as well as pleasant features of this service is the announcement by the management that it will make of the dining car service merely a convenience for the traveling public, serving everything at as near cost as possible, with no desire to make the service a source of profit to the company."—From "The Times-Democrat," New Orleans, La., August 29th, 1902.

Deaths.

[Death notices of 100 words and marriage notices of 25 are printed free; all over, cost one cent per word, which must accompany copy of notice.]

Resolutions.

WHEREAS, Our Heavenly Father has taken from our midst our beloved sister, Mrs. S. A. E. Baley, and,

WHEREAS, Our deceased sister was a faithful and zealous co-worker in our Woman's Mission Society, we deem it proper to place on record our appreciation of her worth and sincere grief at the loss of so valuable a member; therefore

Resolved, That while we mourn our loss we bow submissively to the will of Our Father.

Second, That we cherish her memory and emulate her virtues.

Third, That we tender to her bereaved family our deepest sympathy and commend them to the Great Physician.

Mrs. F. L. FULGHAM,
Mrs. W. F. YARBOROUGH,
Mrs. M. C. DAMERON,
Committee.

Jackson, Miss., Oct. 20, 1902.

Married.

Rev. J. E. Phillips, of Anding, Miss., and Miss Judith Sandidge, of Brownsville, Miss., were united in marriage by Chas. L. Lewis, at the home of J. W. Derrick, in Jackson, Miss., October 10, 1902. CHAS. L. LEWIS.

Mr. J. C. Ballard, of Laurel, Miss., and Miss Belle Rathliff, of Raymond, Miss., were married by Dr. B. D. Gray, of Georgetown, Ky., in the Baptist church at Raymond, Miss., October 15, 1902. CHAS. L. LEWIS.

An Important Announcement to Our Readers.

Every reader of THE BAPTIST who is ailing or in poor health, or has some friend or relative that is sick, should be interested in the offer on another page headed "Personal to Subscribers," made by the Theo. Noel Company of Chicago. The company is the proprietor of the famous Vitae-Ore, a natural mineral medicine, which they offer to send out on trial to every subscriber or reader of this paper, or friend or relative recommended to them by a subscriber or reader. Many of our readers have already used this medicine and know of its merits, but those who have not should not fail to avail themselves of this most liberal offer. The company making it is reliable, have what they claim, and will do just as they agree to do in their announcement.

The Companion's Christmas Packet.

Can you think of a gift more certain to be acceptable than a year's subscription to THE YOUTH'S COMPANION? Is there

PERSONAL to SUBSCRIBERS VI-KO . . .

WE WILL SEND to every subscriber or reader of THE BAPTIST a full-sized ONE DOLLAR package of VITAE-ORE, by mail, POSTPAID, sufficient for one month's treatment, to be paid for within one month's time after receipt, if the receiver can truthfully say that its use has done him or her more good than all the drugs and dopes of quacks or good doctors or patent medicines he or she has ever used. Read this over again carefully, and understand that we ask our pay only when it has done you good, and not before. We take all the risk; you have nothing to lose. If it does not benefit you, you pay us nothing. Vitae-Ore is a natural, hard, adamantite rock-like substance—mineral—ore—mined from the ground like gold and silver, and requires about twenty years for oxidation. It contains free iron, free sulphur and magnesium, and one package will equal in medicinal strength and curative value 800 gallons of the most powerful, efficacious medicinal water, drunk fresh at the springs. It is a geological discovery, to which there is nothing added, or taken from. It is the marvel of the century for curing such diseases as Rheumatism, Bright's Disease, Blood Poisoning, Heart Trouble, Biphtheria, Catarrh and Throat Affections, Liver, Kidney and Bladder Ailments, Stomach and Female Disorders, La Grippe, Malarial Fever, Nervous Prostration and General Debility, as thousands testify, and as no one, answering this, writing for a package, will deny after using. Give age, ill, and sex.

This offer will challenge the attention and consideration, and afterward the gratitude of every living person who desires better health, or who suffers pains, ills and diseases which have defied the medical world and grown worse with age. We care not for your skepticism, but ask only your investigation, and at our expense, regardless of what ill you have, by sending to us for a package. NOEL COMPANY, Dep't N. Y., 527, 529, 531 W. North Ave., Chicago, Ill.

EXCURSIONS

To The West.

The IRON MOUNTAIN ROUTE will sell round trip tickets to points in Arkansas, all points in Texas, Oklahoma and Indian Territory, at one fare plus \$2.00 for the round trip. Tickets will be on sale June 3, 17, July 1, 15, August 5, 19, September 2, 16, and October 7 and 21. Tickets will admit of stop-overs at pleasure on the going trip, 15 days, and be good three weeks to return.

The Iron Mountain has free reclining chair cars through to Texas without change. For rates and other information, address, H. D. WILSON, ELLIS FARNSWORTH, P. & T. A., 314 Main St., Memphis, Tenn.

THE ABNER ACETYLENE GAS COMPANY, 32-36 La Salle St., Chicago. BEVERLY P. BLANCHARD, State Agent, 805 W. Capitol Street, Jackson, Miss. We light anything, from a small church, residence or store to a city. A few salesmen wanted. References required in all cases. Refer to THE BAPTIST.

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Dining Cars... ALL TRAINS MEALS LA CARTE LL THE WAY LL THE TIME

Is an Anti-Bilious Family Medicine and is the best Home Treatment in Diarrhoea, Flux, Colic, Indigestion, Chills, Fevers, etc. The finest Soothing Syrup. Is not a purgative but a neutralizer. Let us send you circulars and testimonials.

JONES MEDICINE CO., Jackson, Miss.

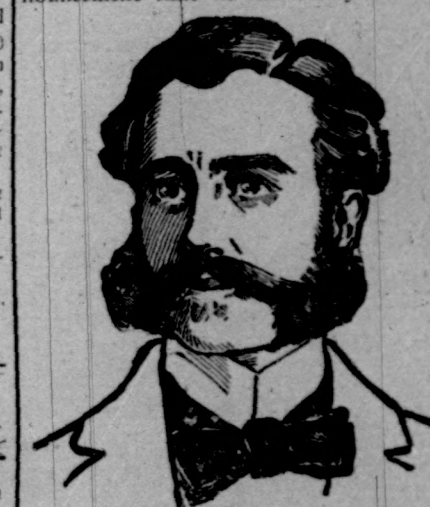
Sick Made Well; Weak Made Strong

Marvelous Elixir of Life Discovered by Famous Doctor—Scientist That Cures Every Known Ailment.

Wonderful Cures Are Effected That Seem Like Miracles Performed—The Secret of Long Life of Olden Times Revived.

THE REMEDY IS FREE TO ALL WHO SEND NAME AND ADDRESS.

After years of patient study, and delving into the dusty record of the past, as well as following modern experiments in the realms of medical science, Dr. James W. Kidd, 43 Baltes building, Port Wayne, Ind., makes the startling announcement that he has surely discovered



DR. JAMES WILLIAM KIDD.

red the elixir of life. That he is able, with the aid of a mysterious compound, known only to himself, produced as a result of the years, he has spent in searching for this precious life-giving boon, to cure any and every disease that is known to the human body. There is no doubt of the doctor's earnestness in making his claim, and the remarkable cures that he is daily effecting seem to bear him out very strongly. His theory which he advances is one of reason, and based on sound experience in a medical practice of many years. It costs nothing to try his remarkable "Elixir of Life," as he calls it, for he sends it free to anyone who is a sufferer, in sufficient quantities to convince of his ability to cure, so there is absolutely no risk to run. Some of the cures cited are very remarkable, and but for reliable witnesses would hardly be credited. The lame have thrown away crutches and walked about after two or three trials of the remedy. The sick, given up by home doctors, have been restored to their families and friends in perfect health. Rheumatism, neuralgia, stomach, heart, liver, kidney, blood and skin diseases and bladder troubles disappear as by magic. Headaches, lacerations, nervousness, fevers, consumption, coughs, colds, asthma, catarrh, bronchitis and all affections of the throat, lungs or any vital organs are easily overcome in a space of time that is marvellous.

Partial paralysis, locomotor ataxia, dropsy, gout, scrofula and piles are quickly and permanently removed. It purifies the entire system, blood and tissues, restores normal nerve power, circulation, and a state of perfect health is produced at once. To the doctor, all systems are alike and equally affected by this great "Elixir of Life." Send for the remedy today. It is free to every sufferer. State what you want to be cured of, and the sure remedy for it will be sent you free by return mail.

WOMAN'S WORK.

Woman's Central Committee:

Mrs. E. G. Hackett, President, Meridian; Mrs. W. R. Woods, Secretary, Meridian.

[All communications for the department should be sent to Mrs. E. G. Johnson, Clinton, Miss., who conducts the Woman's Page.]

Notice.

Report blanks have been distributed for quarterly report. Societies failing to receive same, will kindly notify the Secretary of Central Committee. A complete report of work done is desired. Very little time remains before the quarterly report must be published. Let us hear from every society.

(Mrs.) W. R. Woods, Sec'y.

Benefits Derived From and Contributed to Christianity by Woman.

To properly appreciate the benefits which woman has derived from Christianity, we must review her position in the dark ages.

Woman, because of physical weakness, was anciently regarded as inferior to the stronger sex. Among the Hindus she was an abject slave. She was bought, sold and gambled away or taken for debt, with the power of life and death held over her by some irresponsible husband or father.

Under the Roman law the husband was the sole trial of the wife. He controlled her person, property, earnings and religion. She had no rights in her children.

The Greeks regarded her as a child. Aristotle taught and believed that nature had subordinated one sex to the other and that woman was an accidental production.

Throughout the entire Orient her condition was one of compulsory servitude.

Paganism, the prevailing belief of the dark ages, did not offer any consolation for the down-trodden, neglected, injured woman of antiquity. No one told her of a higher and nobler life, of a Father of forgiveness who binds up the bleeding heart and promises a future peace and bliss.

Surrounding these women were miseries from which they could not rise, they had vision of glories which could never be enjoyed, their souls were plunged

into bitterness in view of evils for which there was seemingly no remedy.

The Jewish woman seems to have been more favored though pronounced as "an afterthought of the Deity." "The moth of all evil." In Jewish history we admire the beautiful Rachel, the affectionate Ruth, the brave Esther, the Savior of the whole Jewish race, yet we do not find in these the characteristics of true womanhood, nor do we find the hallowed ministrations of Mary, Martha and Phoebe. Thus Christianity, one of the most daring revolutions which the world has ever experienced, permeated the pagan civilization, destroyed its idols and lifted the weight that was crushing the very soul out of womankind. This Christianity defied all past customs, aimed at the overthrow of the religions of the world, and desired to fuse all mankind into one family and one faith.

Thus we see the benefits that woman has derived from Christianity—she has been lifted from the lowest and most cruel debasement that woman has ever known to the position she occupies today. It has been said that "civilization is the influence of good women." Whether true or not, we know that Christianity owes something to woman, from Dorcas of Joppa, who was full of good works and almsdeeds, to the women of the present day.

The Apostle Paul must have had some estimate of woman's ability and influence as a promoter of good, for in his epistles to the Romans 16, he commends Phoebe, "a servant of the church," saying, "assist her in whatsoever business she hath need of."

Gray?

"My hair was falling out and turning gray very fast. But your Hair Vigor stopped the falling and restored the natural color."—Mrs. E. Z. Benomme, Cohoes, N. Y.

It's impossible for you not to look old, with the color of seventy years in your hair! Perhaps you are seventy, and you like your gray hair! If not, use Ayer's Hair Vigor. In less than a month your gray hair will have all the dark, rich color of youth.

\$1.00 a bottle. All druggists.

If your druggist cannot supply you, send us one dollar and we will express you a bottle. Be sure and give the name of your nearest express office. Address, J. C. AYER CO., Lowell, Mass.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.

Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility, nervous prostration, heart failure and appendicitis, by regulating the Liver, Stomach, Bowels and Kidneys. 50 cents and \$1.00 a bottle at druggists.

Rev. John P. Sanders Writes:

Dr. H. Mozley, Atlanta, Ga.: I have been relieved of a trouble which greatly endangered my life, by using Mozley's Lemon Elixir. My doctor declared my only relief to be the knife, my trouble being appendicitis. I have been permanently cured and am now a well man. I am a preacher of the M. E. Church South, located in the town of Verbena, Ala. My brother, Rev. E. E. Cowen, recommended the Lemon Elixir to me. Ship me a half dozen large bottles C. O. D.

you." He urges them to greet other women as workers for good.

When we recall the ages of woman's degradation, we realize they have since done well their part in the interests of Christianity. In the past half century especially, the advance toward humane thought, a purer tone in literature and a sweeter and nobler religion has been aided by the work of earnest women, who have expended time, thought, money and even life to correct ancient errors and to enlarge spiritual vision.

The motherly element in woman makes her optimist. She has an inborn tendency to trust. Jesus said, "O, woman, great is thy faith." She feels that great good is being evolved, and so she works realizing that reason and justice must be recognized in promoting true Christianity.

Ann Hutchinson, away back in 1834, advocating liberal thought, Hannah Adams, in colonial days, opposing what reason told her was unchristian decisions, Elizabeth Fry, in 1815, working for reforms in London prisons, Dorothy Dix, helping to better the conditions of the insane, Lucretia Mott, working for moral advancement, Frances Willard, the "white ribbon army leader," Clara Barton, going among the wounded and dying, pointing them to a loving Father,—were all factors in promoting Christianity.

Women missionaries at home and abroad are giving something to the building up of Christ's cause. There is an agency of recent years, new to our missionary societies, conducted by women missionaries of India. The laws of this country reveal to us that the whole object is to crush the religious spirit out of woman, to treat her as a soulless animal, unworthy of any kindness in this life and underserving of a home in heaven.

The object of this missionary

agency is to elevate the women of India, do this by means of the gospel and the liberty which it brings. As the women are being instructed might we not expect great progress in this work? The work of the missionaries is not always pleasant or easy. It is often difficult and trying but it produces glorious results for it carries the gospel right into the homes of heathenism and makes converts there as well as lights up the pathway of the down-trodden.

The number of American women laboring in this field is few compared with the millions of native females in ignorant degradation and darkness. They have some assistance from native female missionaries, and friends, we should not be satisfied with what woman has contributed to Christianity. It behooves us as believers to put forth every effort to send the gospel to these walking in darkness.

We should remember this mission is to our sisters especially, and womanly pity should unite with Christian sympathy in urging us to work while it is yet day. Shall we not recognize the call as did Mary of old, "The Master comes and calleth for thee." Sisters, he is calling to each one of us. Shall we not obey the voice of our Savior? It must be a glorious work to carry this message to foreign lands, but is it not as glorious to send it? This is a privilege that each of us has. Let us not weary in well doing for in due season we shall reap if we faint not.

BETTIE M. HENDRICK.
Cynthia, Miss.

Relief in Six Hours.

Distressing Kidney and Bladder Disease relieved in six hours by "New Great South American Kidney Cure." It is a great surprise on account of its exceeding promptness in relieving pain in the bladder, kidneys or back, in male or female. Relieves retention of water almost immediately. If you want quick relief and cure this is the remedy. Sold by Fulham & Co., Druggists. Price \$1. Mail orders promptly filled.

TEMPERANCE.

BY W. H. PATTON.

DRINKING SALOONS—The potato bugs of society. Kill them out. If one method will not do it try another.

In Minneapolis, Minn., "the 300 saloons are limited to one-twelfth of the city. In the eleven-twelfths, where there are no saloons, seventeen policemen are found sufficient for patrol duty. In the one-twelfth, where the saloons are, 147 policemen are required."

A good point against moderate drinkers was made by a little girl at Saratoga. Replying to a question, why she refused the wine when it was passed round, that "she did not like it," her interlocutor rejoined that she should take a little for her stomach's sake. "I ain't dot no tom-mick's ache," was the emphatic and indignant answer.

The supreme effort of every just temperance reform should be the saving of the rising generation. If the boys can be kept from forming habits of dissipation and

vice, there will be little danger that they will be led astray after they reach mature years. If the great army of drunkards can be deprived of its recruits, its members will rapidly decrease and soon a better day will come. Reader, if you will be true to your profession as a Christian man you will see that the nominee for the next legislature or State Senate is in favor of banishing the legalized liquor traffic from Mississippi.

Dr. Potts, chairman of the Lesson Committee of the International Sunday School Convention, said: "I think I safely say that the greatest temperance organization on the top of the earth is the Sunday School organization and the organizations connected with the Sunday Schools. I venture to say that there is but one opinion throughout the Sunday School world as to the terrible and terrific calamity of the drink traffic. I think I am safe in saying that every Sunday School throughout the world is loyal to the principles of temperance and total abstinence."

Alcohol vs. Food.

(From the "Medical Temperance Review.")

Prof. W. S. Hall, of the Northwestern University Medical School of Chicago, in an address before the Chicago Academy of Sciences on Foods and Foodstuffs, gave a very striking series of reasons for not regarding alcohol as a true food. In order to emphasize these we print them in parallel columns:

ALCOHOL.

More and more required to produce a given effect on a person.

Its habitual use is likely to induce an uncontrollable desire for more in ever-increasing amounts. After its habitual use sudden stoppage may derange the central nervous system.

Is oxidized rapidly in the body. Is not stored in the body.

Is a product of decomposition of food-material within living protoplasm and in the absence of or scarcity of oxygen.

Is a poisonous secretion, which may be beneficial in certain phases of disease, but is never beneficial to the healthy body.

Physicians advise healthy persons to avoid it altogether.

Everyone advises people to avoid taking alcohol into the empty stomach.

The young developing individual is always advised to abstain from alcohol.

The use of alcohol, as with narcotics in general, is followed by a reaction.

The use of alcohol is followed by a decrease in the activity of the muscles and brain cells.

FOOD.

The same quantity always produces the same effect.

Its habitual use does not induce a desire for more in ever-increasing amounts.

Sudden abstinence from food never deranges the central nervous system.

All foods are oxidized slowly. All foods are stored in the body.

All foods are products of constructive activity of protoplasm in the presence of abundant oxygen.

All foods are wholesome and beneficial to the healthy body in certain phases of disease.

Physicians never advise healthy persons to avoid food altogether.

People are invariably advised to take food into the empty stomach.

The young are advised to take bountifully of food.

The use of food is not followed by reaction.

The use of food is followed by an increase in the activity of the muscle and brain cells.

DEAR MADAM: Please Read My Free Offer

Words of Wisdom to Sufferers from a Lady of Notre Dame, Indiana.



I send free of charge to every sufferer this great Woman Remedy, with full instructions, description of my past sufferings and how I permanently cured myself.

You Can Cure Yourself at Home Without the Aid of a Physician.

It costs nothing to try this remedy once, and if you desire to continue its use, it will cost you only twelve cents a week. It does not interfere with your work or occupation. I have nothing to sell. Tell other sufferers of it; that is all I ask. It cures everybody, young or old.

If you feel bearing down pains as from approaching danger, pain in the back and bowels, creeping so-called female complaints, then write to Mrs. M. Summers, Notre Dame, Ind., for her free treatment and full instructions. Like myself thousands have been cured by it. I send it in a plain envelope. Mothers and Daughters will learn of a simple family remedy, which quickly and thoroughly cures female complaints of every nature. It saves worry and expense and the unpleasantness of having to reveal your condition to others. Vigor, health and happiness result from its use. Wherever you live I can refer you to well-known ladies in your neighborhood, who know and will testify that this family remedy cures all troubles peculiar to their sex, strengthens the whole system and makes healthy and strong women. Write today, as this offer may not be made again.

MRS. M. SUMMERS, BOX 232, NOTRE DAME, IND., U. S. A.

KEEP THE BABIES WARM THIS WINTER.

It is cheaper than Doctors' bills, not to mention the work and worry of the Wife.

We ship GOOD COAL for both the Household and Factory; also Blacksmith Coal and Foundry Coke.

A Single Carload at Wholesale Price—direct from the Mines.

Write for Quotations and Freight Rates.

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Also, Agents for the Kimball Pipe Organs and Wellington Typewriters.

The KRANICH & BACH PIANO has received the First Premium at more World's Fairs than any other piano made.

Sold on easy terms, or cheap for cash; 10 per cent discount to all ministers.

2322 FRONT STREET, MERIDIAN, MISS.

Personal.

—W. A. McComb was with the Laurel saints again last week—27 sessions.

—Pastor Lipsey helped R. Johnston in a good meeting at Gulfport last week.

—Rev. C. C. Young has come from Georgetown, Texas, to the First Church, Rosewell, New Mexico.

—The bishop of Hazelton writes the Christian Index that he "has the 'best pastorate' he has ever had. 'Like people like priest.'"

—Let all concerned take notice of the change made in time of the meeting of the Convention Board. It is now November 11, 3 p. m.

—We hear that a big church in Alabama has made overtures to one of our best Mississippi pastors; but we can't let him go yet a while.

—Gov. Jeff Davis delivered a twenty minutes address before the House of Confederate Veterans in the House of Representatives' hall last week.

—The Rockdale Church, Texas, of which our esteemed brother, W. A. Hamlett, is pastor, gave to all churches during the year just ended \$5,000 more for work abroad than for home purposes.

—Prof. Charles Hillman, of Hillman College, is preparing a number of lectures and will go on the platform, at off hours, just for pastoring this winter. He will have few equals and no superiors.

—Rev. W. T. Lumby, returned missionary from Africa, on his way home in Meridian, from Yazoo City, Miss., where he visited old friends and honored THE BAPTIST rooms, with his presence Monday.

All mothers of daughters should write to Mrs. M. Summers, Notre Dame, Ind., for a copy of her "Advice to Mothers." See 64 in this paper.

Womanette

Cures all diseases peculiar to the Female Sex. Sold under guarantee. Send us your name and we will be glad to send you circulars and testimonials.

JONES MEDICINE CO., Jackson, Mississippi.

Dizzy?

Appetite poor? Bowels constipated? It's your liver! Ayer's Pills are liver pills.

Want your mustache or beard a beautiful brown or rich black? Use Buckingham's Dye.

50 cts. of druggists or E. P. Hall & Co., Boston, N. H.

SPICKARD'S

ONE CENT

HEADACHE CURE
IS NOW IN THE LEAD.

The following is a testimonial voluntarily furnished by Rev. T. J. Bell, editor of THE BAPTIST:

"It affords me pleasure to say that the above preparation is a most reliable cure for nervous or sick headaches, especially when caused by a disordered stomach."

10 cts. per package. Call on or address

DR. S. SPICKARD

314 W. Capitol St., Jackson, Miss.

BELLS

Street Alloy Church and School Bells. Send for Catalogue. The U. S. BELL CO., Chicago, O.

The Penn Mutual Life
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Of Philadelphia, Penn.

Organized in 1847, since when it has

Paid to Families of Deceased Members.....\$30,624,649 00

And has Paid to Living Members..... 32,202,704 00

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The Penn Mutual issues every desirable form of Policy, from the highest type of Investment "A Five Per Cent. Gold Bond" (which they will sell you to be paid for in twenty annual instalments), to simple protection, in their "Convertible Term" Policy which costs no more than "Assessment Insurance."

The Company earns large dividends in which

Every Policy Holder Participates, Annually, if Desired.

Send your name and age, for further information, to

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A few good Agents wanted.

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VOCALION Church Organs,
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better.

Write them for Catalogues with Prices and Terms.

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Top dog in any shoe
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"RED SEAL."



Notice, Trappers.

Send 75 cents for book, by mail, of complete instructions in the "Art of Trapping," preparing and shipping furs, skins, etc. Ship your furs, dry hides and wool to John White & Co., Louisville, Ky.

OUR EDITIONS OF

Matthew Henry's
Commentary

Are the best, because they contain all that any other editions do; and more, too, for ours have the Prefatory Notes by Dr. John A. Broadus, the illustrations and extensive foot notes—all of which are valuable and are not to be found in any other editions.

They are printed on good paper and are well bound in durable cloth.

3 volume edition only \$6.00
[Original price \$12.00]

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[Original price \$12.00]

Whitfield, when asked where he studied theology, replied: "On my knees, reading my Bible and Henry's Commentary." Whitfield read it continuously through four times.

THE BAPTIST,
JACKSON, MISS.

...THE MODEL...

Church Roll and
Record.

This book leads all others as the best and cheapest. Church clerks who have seen it will have no other. It is convenient in arrangement. Size: 8 1/4 x 11 1/4 inches, and contains

Rules of Order,
Church Covenant,
Confession of Faith,
Alphabetical Index for
Names and Addresses with
150 pages for Minutes.

Best paper; bound in cloth, with leather back and corners—a durable binding. It will last for years. We will send it, postage paid by us, for

Only \$1.50.

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Relation of Baptism to Salvation...	\$ 10
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Present Tenses, F. B. Meyer.....	30
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Baptist Annals, Dr. Z. T. Leavell...	50
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Matthew Henry's Com., 3 vols.....	6 00
Matthew Henry's Com., 6 vols.....	7 25
American Comment'y, by Baptists....	16 00
Ch. Dismissal Letters, per dozen....	20
Ordination Certificates, each.....	10
The Preacher in Life and Literature	05
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